

AMERICA

PROCEDURES AND PROBLEMS OF TRYING WAR CRIMINALS

Melanie Staerk

OUR LADY OF NETTUNO

Carola MacMurrough

RETREATS AND REVEILLE

John W. Magan

THE LATERAN TREATY

John LaFarge

FATHER BLAKELY: JOURNALIST

Harold C. Gardiner



EDITORIAL
OPINION

COMMENT
ON THE WEEK

WASHINGTON
FRONT

THE NATION
AT WAR

POETRY
AND BOOKS

THEATRE
AND FILMS



A CATHOLIC REVIEW OF THE WEEK

NATIVE TONGUE

If you happened to live in Terre Haute (Ind.), you would not pronounce it that way. You'd call it Terry Hut. But, if you lived in Bonne Terre (Mo.), you'd call your home town Bonnie Tar. To be sure, you would be pronouncing the French wrongly, but you would be naming your town rightly. Natives have the clear right to call their city what they will.

Santonyo (three syllables) is what its own folks call San Antonio (Tex.). In Beatrice (Neb.) the residents put a heavy accent on the second syllable. In Texas, Houston is Heeyewston, but in Manhattan's East Side Houston St. is House-ton.

Most of the natives of the Free State drop an i and o to call their chief city Baltm'r. And the state's name is Meh-land. These folks live in Baltm'r, Meh-land, if our keen ear does not deceive.

Everybody born in St. Louis calls it Lewis; everybody born elsewhere calls it Looey. In Kentucky, though, the town is never Lewis-ville nor Looey-ville, but always Loo-vl.

And look at Beaufort. If you were bahn in Nawth Ca-lina, you would say Bo-furt. If you were bahn in Sooth Ca-lina, you'd call it Byu-furt.

Staunton and Taunton do not rhyme at all, for Virginians make the name of their city rhyme with Canton, while the Massachusetts men put a distinct r-sound in Taunton.

In the lovely delta city there seem to be two local pronunciations. The more usual one is Nawlins. And in Nawlins everybody agrees that there is only one way to say the state's name: It's never Louise E. Anna; it is always Loozh-yana.

There are so many correct local ways of pronouncing Los Angeles that the Angelinos have compromised and refer to their city as L. A.

But all these cities, no matter how their names are sounded, have public libraries—and citizens who patronize the public libraries.

Why don't you donate an America subscription to a public library? Or get your chapter, guild, confraternity, group, or sodality to do so?

It means putting Catholic ideas before the great public. An apostolic work! In Baltm'r, Houston, Louisville, Taunton. Also in Greenwich, Cairo, Wilkes-Barre, Tucson—and other cities whose names only the natives know how to pronounce.

Editor-in-Chief: FRANCIS X. TALBOT Executive Editor: JOHN LA FARGE
Associate Editors: HAROLD C. GARDINER, BENJAMIN L. MASSE,
W. EUGENE SHIELS, CHARLES KEENAN, JOHN P. DELANEY
Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM
Editorial Office: 329 W. 108TH STREET, NEW YORK CITY 25

President, America Press: FRANCIS X. TALBOT Treas.: JOSEPH A. LENNON
Executive Manager: JOSEPH CARROLL
Business Office: GRAND CENTRAL TERMINAL BUILDING, NEW YORK CITY 17

AMERICA. Published weekly by The America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York 17, N. Y., February 26, 1944, Vol. LXX, No. 21, Whole No. 1789. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic 15 cents a copy; yearly \$4.50; Canada, \$5.50; 17 cents a copy. Foreign, \$6.00; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

FEBRUARY 26, 1944

THIS WEEK

COMMENT ON THE WEEK.....	561
Underscorings	563
The Nation at War.....Col. Conrad H. Lanza	564
Washington Front.....Wilfrid Parsons	564

ARTICLES

Procedures and Problems of Trying War Criminals	Melanie Staerk	565
The Lateran Treaty Is Outside Power Politics	John LaFarge	568
Buns and Beads.....Kevin P. Walsh		570
The Retreat Before Reveille....John W. Magan		571
English Madonna at Nettuno	Carola MacMurrough	573

EDITORIALS

Industrial Relations . . . Block That Trend . . .		574
Draft of Women . . . A Wage Policy . . . Hunter and Bias . . . Program Initiative.		

LITERATURE AND ART.....

Paul L. Blakely as a Stylist..Harold C. Gardiner		577
--	--	-----

POETRY

A City Churchyard.....Sister Mary Edwardine		579
The Discus Thrower.....Sister Mary Maura		
The 6:30 Week-Days.....Sister Anna Mercedes		
Epitaph for a Crusader.....Francis Sweeney		
Children's Mass.....Sister Mary Immaculata		
Rainbow	Laura Benét	

BOOKS

How to Think About War and Peace.....Robert A. Graham		580
Russia and the United States...W. Eugene Shiels		
Modern Ways with Children....Hugh J. Bihler		

THEATRE..... FILMS

PARADE	584
CORRESPONDENCE.....THE WORD	587

WHO'S WHO

MELANIE STAERK, who reviews the strictly legal problems to be considered before war-crime trials are held, is an instructor in Government and International Relations at Rosemont College, Pa. Miss Staerk was born in the international home of the Red Cross, Switzerland, and has been active in its humanitarian work for many years. She entered the Church in 1932. . . . JOHN LA FARGE, Executive Editor of AMERICA, presents in clear summary the main points of the Lateran Treaty, now much in the news but generally misunderstood or only vaguely known. Further discussion of this important document, by the Reverend Wilfrid Parsons, S.J., will be published soon. . . . KEVIN P. WALSH, of Saint Mary's College, Kansas, evokes memories of childhood Lenten customs—although, to some readers, the customs may not be as much in the past tense as his nostalgia would indicate. . . . JOHN W. MAGAN reminds us, in his account of Retreats for men about to be inducted into the armed services, of an aspect of education for life that needs more and more attention. Mr. Magan is Assistant Director of the Crown Heights Associated Activities, Brooklyn. . . . CAROLA MACMURROUGH contributes another of her re-creations of the historic religious background of some of the sites of present Allied military activity. Miss MacMurrough is a Virginian who has spent much time in the Mediterranean region, doing research. . . . HAROLD C. GARDINER, Literary Editor, suggests that a great deal of literary wealth waits for the delver in the style of the late Father Paul L. Blakely, the anniversary of whose death falls February 26. He would like to hint further that some enterprising scholar has matter for a fascinating book lying fallow here.

COMMENT ON THE WEEK

Contract Termination Bill. On February 11, Senators Murray and George introduced a comprehensive bill designed to cover the major problems in terminating war contracts and assisting industry to shift quickly from military to civilian production. It provides in considerable detail for the expeditious settlement of termination claims; financial assistance during the period between the ending of contracts and their final settlement; speedy removal of Government machinery from war plants; and sufficient advance notice of terminations to permit contractors to plan for the immediate future. According to the terms of the bill, responsibility for the execution of the termination program will be lodged in a new agency, the Office of Contract Termination Settlement. The Director of this agency is empowered to use the personnel and facilities of existing agencies. He will also be assisted by a special Contract Settlement Advisory Board made up of the heads of the principal procurement agencies. The supreme importance of the Murray-George bill lies in the clear recognition of the responsibility of Congress to lay down the principles covering the industrial demobilization program and to supervise their execution by the Government agencies concerned. Under our form of government, the right and duty of Congress to do this cannot be questioned. Nevertheless many will regret that the bill makes no provision for the official participation of our organized economic groups in the projected agency. Might not these groups be represented on the Contract Settlement Advisory Board?

Finland. It is probable that Finland will soon be out of the war. It is not at all sure that Finland out of the war will still be Finland. "Brave Little Finland," to quote practically every newspaper in the United States just a few years back, took up arms to defend herself against Russia, when Russia and Germany were friends and allies. When Russia and Germany fell out, Finland continued to fight for territory she considered rightly hers. Finland was not eager for a German alliance. Rather Finland was adopted by Germany and accepted the adoption, because there was nothing she could do about it. She could not fight Russia and Germany at the same time. Gladly would the Finns have retired from the fight, but they feared, as they still fear, two things: 1) that Finland would become a battleground for Russian and German armies, and a trying ground for Russian and German brutality; 2) that Finland would receive from Russia no better treatment than Poland and the Baltic States. Our Government has "advised" and "warned" Finland to make peace with Russia. We should, as friends of Finland and allies of Russia, as participants in

the Moscow and Teheran conferences, as firm believers in the Atlantic Charter, be able to do a little bit more: offer some guarantee that peace for Finland will not mean the loss of Finland's sovereignty.

Monte Cassino. Under the sheer stress of necessity, our flyers and artillerymen are shattering the walls of this ancient Benedictine abbey; yet our leaders hate and fear the necessity that dictates their action, lest our bombs and shells destroy something that not all our technical skill and wealth of resources can replace. General Eisenhower's orders clearly recognize the dilemma forced upon us by the war. We do not want to destroy one of the most precious monuments of our Christian way of life; yet, says the General:

If we have to choose between destroying a famous building and sacrificing our own men, then our men's lives count infinitely more and the buildings must go.

He very plainly warns his commanders that "military necessity" must not be stretched to cover military or personal convenience. Archbishops Curley of Baltimore and Rummel of New Orleans, and Bishop O'Hara of Atlanta-Savannah, in statements released February 15, have placed the blame squarely where it should rest—upon the German forces who occupied the monastery and are using it as a formidable fortress. Some seventy years ago, the Italian Government took the monastery away from the Benedictines and made it national property, allowing the monks to use it. Presumably the rump Government of Mussolini still claims the proprietorship of the Abbey; and willingly or otherwise it is permitting the military use of this national and European monument by its allies. General Eisenhower cannot allow our soldiers to be slaughtered by enemies hiding behind the robes of Saint Benedict.

Castel Gandolfo. On February 10, the Vatican Radio said that bombs had fallen for the third time on grounds of the Papal villa at Castel Gandolfo, causing "both damage and victims." Allied Headquarters, according to an Algiers dispatch to the *New York Times*, February 12, said that there was "a saturation of Germans" at Castel Gandolfo; though it did not say that these were in the property of the Papal villa itself. In a statement released February 17, the Apostolic Delegate in Washington, on instructions of the Papal Secretary of State, made it clear that the Papal villa was neutral territory and was not being used by the Germans. The N.C.W.C. information bureau added that thousands of refugees were in the Papal estate. There were many casualties among them and, according to dispatches, they were being

evacuated. If our flyers have been bombing Papal property on the grounds that the enemy have occupied it, the Apostolic Delegate's words should make them look again to their reconnaissance and information sources. It may be, however, that injuries to the Papal estate and to the refugees occurred in the bombing of nearby concentrations of Germans. It is not credible that General Eisenhower would permit bombing raids on civilians or on non-military objectives. The Papal statement has confined itself to denying the presence of Germans in the Papal estate; obviously, the Pope cannot broadcast the information whether there are Germans in the immediate neighborhood or not. In any event, the explicit instructions of General Eisenhower make it imperative for Allied commanders to proceed with the utmost caution in this area, where the lives of so many innocent people and the rights of Papal neutrality are so easily jeopardized.

Federal Employees. Senator Harry Byrd, Chairman of the Joint Committee on Reduction of Non-essential Federal Expenditures, lately reported to Congress that the reduction trend in Federal civilian employment continues. Since last June, when the peak figure of 3,095,463 employees was reached, there has been a decrease of 134,527. On January 1, 1944, the Government was paying wages to 2,960,936 men and women, exclusive of those in the armed services. Of this number, however, 1,923,760 were civilian employees of the enormously expanded War and Navy Departments. Other war agencies accounted for many thousands more: the War Production Board for 17,979; the War Manpower Commission for 24,782; the Selective Service System for 23,613; the Office of Censorship for 12,120; the Office of Price Administration for 55,280; the Office of War Information for 5,225. Several peacetime agencies now largely engaged on war work also have swollen employment rolls. The Tennessee Valley Authority with 24,161, the Veterans' Administration with 47,063, the National Housing Authority with 20,817, the Panama Canal with 33,175, the Federal Security Agency with 30,889 are among the largest of such agencies. A cursory analysis of these figures would seem to justify the conclusion that the peacetime activities of the Federal Government have been very drastically reduced. And just for the record: the smallest of all our Federal establishments is the American Battle Monuments Commission. It has one employee.

Alien Farm Labor. Last year, almost 70,000 aliens were brought into the country to ease the tight farm-labor situation. The great majority of these workers—56,301 to be exact—were Mexicans. The rest came from Jamaica and the Bahamas. Begun in 1942, when the shift of workers from farm to war plants and the Armed Services endangered food-production goals, this program has been on the whole fairly successful. Recently, the President signed a bill appropriating \$30,000,000 for the 1944 farm-labor recruiting program. According to present plans, about 120,000 aliens will be brought in

this year, with Mexicans again predominating. Puerto Ricans and Cubans, though, will probably be substituted for the Jamaicans who caused trouble last year by resisting Jim Crowism. While sponsors of the program intended primarily to assist American farmers, they were not unmindful of our "Good Neighbor" policy. Stern measures were taken to prevent exploitation and incoming workers, by agreement with their Governments, were promised minimum wages, good living conditions and freedom from discrimination. To obtain farm hands, employers had to promise to live up to these guarantees. Originally started by the Farm Security Administration, the program is now administered by the supposedly less social-minded War Food Administration. Already the Farm Bureau Federation has begun maneuvers which appear designed to liberalize the strict regulations now in force. No other interpretation seems likely of the amendment to the appropriation bill which it managed to jam through. This amendment gives to any State which so wishes the right to take over the farm-labor program. But WFA still has the whiphand over the big commercial farmers. It has the legal right to end any State program which violates an international agreement. If circumstances require, it must not hesitate to act.

Maybe a Union. Some of the younger members of Congress are anxious to join the armed forces. Well, ask the critics, what is to prevent them? The big obstacle seems to be President Roosevelt's order that they must give up their seats if they enter the service. The unsympathetic critic is inclined to consider that order thoroughly sound. After all, mechanics and clerks and third assistant vice-presidents of corporations give up their jobs when they enter the armed forces. "We do not want to hold two jobs at once," answer the Congressmen. "We would like a leave of absence without pay so that our seniority would stand." Seniority rights! Most industries do promise their men in service that their jobs will be waiting for them on their return. All unions guarantee the seniority rights of their members in service. It seems only fair that members of Congress, too, should be eager to hold them. Maybe, they need a union.

Scandinavian News. Now in its forty-second year, *Saint Ansgar's Bulletin*, publication of the Saint Ansgar's Scandinavian Catholic League, makes its annual appearance. The *Bulletin* sedulously gathers material and news items about the Catholic Church in the Scandinavian countries: Denmark, Finland, Iceland, Norway and Sweden, past and present. This year's issue contains historical articles by the Rev. Lambert Erkens, S.M.A., Sigrid Undset and the Rev. W. Eugene Shiels, S.J., as well as the addresses pronounced at the consecration, last Summer, of the Most Rev. Johannes Gunnarson, Bishop of Holar in Iceland. In her account of the famous historical document, the Chronicle of Hamar in Norway, Madame Undset relates how in 1924 the Sisters of Saint Charles Borromeo of Maastricht in Holland revived, with their splendid hospital and a

fine brick Church, the Faith and the Mass and the life of the Church for the first time in Hamar since the Reformation. Their chapel was dedicated to Saint Thorfinn, Bishop of Hamar, who died a holy death as a refugee in Ter Doest in the Netherlands, January 8, 1285. The church was consecrated three days after Hitler's invasion of Poland. According to the latest news from Hamar, it escaped the bombing of the city "and the Sisters are carrying on, under heavy disadvantages, but with bright hopes for the future." Individual copies of the *Bulletin* may be obtained gratis by writing to the League at 2 West 45th Street, New York City.

Trends in Books. Yearly, the *Publishers' Weekly* issues a break-down of all the books published during the preceding year. This year's analysis, which appears in the January 22 issue, gives statistical proof of a heartening trend that we have more or less been suspecting. Publication of such books as *Seven Came Through, We Thought We Heard the Angels Sing*, and others of that type made us think that there was a turning to religion and long thoughts of mortality and man's destiny as a result of the war. Well, it turns out that, even though paper paucity and manpower problems have reduced the total book output for the year by 1,200 titles, books on philosophy and ethics increased by 131, those on education by thirty-nine. Growth in the number of science books, some fifty-two, was to be expected, what with this scientific war, but this remarkable interest in the things of the spirit certainly can be accounted for only by the fact that the spiritual bases of this struggle are growing deeper and clearer in the American mind. The continuance of that growth will give brighter hope for a future rooted, as the Vatican has been insisting, in justice and charity.

Captain Carré. The fell sergeant, Death, administered stern and unanswerable rebuke to political contention when the Algiers Committee ordered the demobilization and internment of Captain Maurice Carré, a French Commander in Italy, for obeying the orders of the Vichy Government under Pétain. General Montsabert, to whom the order was transmitted, replied simply that the Captain had fallen in battle at the head of his company; and his name is now enrolled posthumously in France's Legion of Honor. Such an incident should stay the hand of zealots who are anxious to inscribe on proscription rolls the names of those who chose another way to serve France than they themselves did. In the tragic night of confusion and doubt that followed the great collapse, Frenchmen's minds were troubled and divided. It is quite arguable that men like Captain Carré may have taken the wrong course in choosing to remain and obey the only French Government that existed; it is narrow-minded folly to brand them all as traitors. In the bitter game of charges and counter-charges that has saddened all friends of France, Captain Carré has presented the supreme argument for his loyalty, and can afford to wait for his accusers' reply.

UNDERSCORINGS

N.C.W.C. *News Service* reports a cautioning letter sent out by Monsignor George Johnson, Director of its Department of Education, regarding a campaign now being waged by the National Education Association to build a War and Peace Fund. The purpose of this fund is "to promote, among other things, the Federal-aid Bill for schools, which is opposed by Catholic authorities."

► Costa Rica fought out a peaceful but spirited presidential election on February 13, on the issue of retaining its Labor Code, the code of industrial relations based on the Papal Encyclicals. Teodoro Picado, candidate for the affirmative party, won by a large majority.

► In India the Archbishops and Bishops of Malabar, a coast Christianized by Saint Francis Xavier—some say by Saint Thomas the Apostle—have issued a joint pastoral dealing for the first time with religious education. They point out that "the present world crisis has made many feel the futility of godless education and godless social order." Noting that the views of President Roosevelt are "remarkable in this respect," they plead that his pronouncements, along with those of Winston Churchill and other notables, may stimulate Catholics to their best work in fostering religious training in their schools.

► One hundred and fifty Canadian workingmen, employers, educators and farmers, gathered in Toronto for a four-day conference on how they might best contribute to bettering the social order in the Dominion. Noting the leadership long held in this field by Socialists, they emphasized the vastly superior lead offered by Popes Leo XIII and Pius XI, when once Catholics know and understand the Papal doctrines on social order. They made appropriate decisions for action, particularly in Catholic Workers' Colleges, reflecting the experience of the similar college at Oxford.

► *Religious News Service* notes the invitations sent out to more than 1,000 Catholic teachers on this continent to attend the coming summer-school session in the National University of Mexico. Father Joseph B. Code, director of the Inter-American Institute of the Diocese of Kansas City, will direct the session.

► Annual statistics of the Commission for Catholic Missions Among the Colored People and Indians are a barometer of the Church's progress. This year they show the Negro Catholic population to be 313,259, an increase of 6,428 over last year; and the Indian Catholics to number 94,085, an increase of 2,481. (Quite probably the total Negro Catholic population exceeds these figures.) A total of 334 churches are operated in the Negro missions, 8 more than last year, and 490 priests are assigned to them, 22 more than a year ago.

► Mexican newspapers exhibit concern over a radical turn in Mexican education. *Excelsior* decries the "School for Sons of the Army," which is being planned—a co-educational boarding school which will have "not just a profile but a strictly Communist foundation."

THE NATION AT WAR

DURING the week ending February 14, much concern was expressed regarding the safety of the Allied forces near Anzio, Italy.

This force was landed on January 22. Generals Wilson and Alexander, who were in command, stated the object of the new invasion. This was to cut off the main German army fighting to the south near Cassino. For almost a month American troops have been fighting hard to capture Cassino. They have not been able to do it. It was hoped that if Allied troops landed in rear of the Germans, the latter would voluntarily withdraw.

Nothing of the kind happened. The Germans are fighting harder than ever. They found new troops to hem in the Anzio beachhead. Our troops there have had a difficult time standing off their attacks but General Alexander has declared that the beachhead is now safe.

Perhaps there is no danger that the Germans can drive the Allies into the sea. On the other hand, the Allies have not been able to accomplish the relief of their comrades still trying to take Cassino. There a bloody battle is going on, with the Americans making a constant but slow advance.

Away off on the border of India and Burma another severe battle is occurring. The border is about 1,000 miles long, mostly mountains, with only four routes across them. The one along the coast, at the south end, is the most important.

On February 4, the Japanese made a strong attack at one end of this south front. While this was going on, another Japanese force went through the jungle around the north end of the British line. Nobody saw it until it had arrived in the British rear. Notwithstanding very severe fighting, these Japs, ten days later, were still there. They held a main road over which British supplies were usually forwarded. A tense situation has developed, with the final result remaining in doubt.

The war in Russia is slackening in some sectors and increasing in others. The great Russian advance southwards from Leningrad seems to be approaching the new German line of resistance.

In the south, the ten encircled German divisions west of Cherkasi have not been captured. Last year, German divisions which had been encircled held out for months and eventually escaped. The fate of the encircled Germans is uncertain but it is highly unlikely that they will be able to escape.

At Stalingrad, a German relief expedition was driven away. Again a German expedition has started to rescue their surrounded divisions. This has not been driven off. It is only thirty miles away. Very slowly it is edging forward. The surrounded troops are edging out. The two forces are gradually nearing one another, with the outcome yet to be determined.

The air war is steadily increasing in intensity as the Allied forces grow larger. Bombing of German cities with a view to completely destroying them is being pushed. The next largest task is the bombing of military objectives in north France in preparation for invasion. COL. CONRAD H. LANZA

WASHINGTON FRONT

THE American Federation of Labor has just announced that it will shortly call a national conference to consider now the problems which will arise in industry at the end of the war. It will invite leaders in management, agriculture and government to meet with workers to discuss these problems in the common interest of all. At this meeting it will ask Congress to set up a Reconstruction Commission composed of the same civilian groups under a Government chairman. The Commission's duties will be advisory only.

Besides discussion of the obvious problems, the A. F. of L. will also present its own program, which includes price control and rationing until stability is attained; organization of a national employment service; economic security for workers through the Wagner-Murray-Dingell Social-Security Bill; economic security for employers through quick settlement of war contracts, prompt removal of Government-owned goods and machinery, and loans through the Federal Reserve Banks.

This announcement prompted this observer to make inquiries concerning the present status of the Social-Security Bill and its chances for enactment in the near future. The Bill (S. 1161 and H.R. 2861) was introduced last June 3, and is now before the Senate Finance Committee and the House Ways and Means Committee. There it has lain since that time, and there is no public evidence that even the committees have given it serious consideration.

Contrary to a general impression, this is not a new bill, but an amendment to the Social-Security Act of 1935, as amended in 1939. It extends the classes who receive benefits under old-age and survivors' insurance and the unemployment and public-assistance provisions. It unifies the insurance system now covering the risks of unemployment, old-age retirement, breadwinner's death, disability, maternity. It also extends the national-insurance principle to cover the risks of illness and hospitalization.

Needless to say, the most controversial part of the Bill is the last part, and it has met with strong opposition from organized medicine. Until this situation is cleared up, it seems improbable that the Bill will be considered, at least as a whole and in this Congress. For that reason, also, I have heard serious proposals that the Bill be broken down into component parts and passed separately, leaving the health provisions to the last. There seems no question that the mass of discharged and returning soldiers will impel the next Congress, at least, to pass the most pressing parts, separately or together.

Catholics have a special interest in this matter, since our social thinkers generally, following the Papal Encyclicals, are convinced of the necessity of social insurance in the present economic-industrial system, which is unable or unwilling to care for the casualties of its operations by itself. Sooner or later, the issue is bound to be an acute one.

WILFRID PARSONS

PROCEDURES AND PROBLEMS OF TRYING WAR CRIMINALS

MELANIE STAERK

IN the course of the past year the movement in favor of the trial and punishment of so-called war crimes has taken on considerable proportion and found important official sanction. Much learned discussion on the problems involved in war-crime trials has been produced among professors of international law. In January, 1942, the representatives of the governments-in-exile, meeting in London, placed among their chief war aims the punishment of those guilty of war crimes. A week later the British and American governments agreed upon a proposal to establish a United Nations Commission for the Investigation of War Crimes. In October, 1942, Commissar of Foreign Affairs Molotov declared that the Government of the USSR entertained similar intentions. A year later, a special "Statement on Atrocities" signed by President Roosevelt, Prime Minister Churchill and Premier Stalin, was attached to the Declaration of Moscow as published on November 1, 1943. The United Nations Commission for the Investigation of War Crimes has held a number of informal meetings in London.

Probably a majority of people in the United Nations are in favor of some sort of war-crime trials and punishments. A Gallup poll taken in Great Britain in the late fall of 1943 produced the following results: 40 per cent for the shooting of Axis leaders, 18 per cent for trial, 15 per cent for torture, 11 per cent for imprisonment or exile, etc. These percentages may be accepted as fairly representative for all United Nations populations, perhaps even for the United States, even though here the feeling of the people has not been aroused as much, for lack of direct and large-scale experience with atrocities. Even such cautious men as ex-President Hoover have expressed themselves in favor of war-crime trials.

Towards the end of the last war, too, rose a great outcry for the punishment of war crimes. The Allied and Associated Powers presented the Germans with an accusation of thirty-two different categories of war crimes. The German Government, in its turn, presented the Allies with a list of thirty-seven different types of crimes. The Allies won the war, and thus the opportunity of carrying out the trials and punishments.

It is interesting to look up the New York Times Index for those years and months. In 1919 and 1920 not columns but pages of closely-printed items are listed, referring to the great controversy of the

proposed war-crime trials. There was no end of editorials and letters to the editors, a veritable avalanche of news stories on pronouncements by various statesmen of both the victorious and defeated Powers, sometimes frantically contradicting each other, stories of interminable exchanges of diplomatic notes and protests. By 1923 the subject occupied but lines in the Index. Not that the affair had come to an end, properly speaking. Rather, the interest in it had died down in the face of seemingly insoluble difficulties and in the face of newer, greater problems which were then engaging the public's attention.

Then, as now, statesmen, lawyers and the people engaged in endless discussion as to just who should try and punish just whom and just how. The final decision was incorporated in the Treaty of Versailles, in Articles 227-230, the so-called trial articles. It sanctioned—apparently for the first time in the history of war and peace—the idea that guilt for war crimes should be made *personal*, i.e., fixed on individuals rather than on *states*, as had hitherto been the practice or understanding. It provided that individuals belonging to the armed forces, as well as civil functionaries of the enemy, were responsible under the criminal law for offenses against the laws and customs of war, and that they should be tried and punished for such acts by military tribunals of the nations whose citizens had been injured.

Germany was required to hand over to the Allies for such trials all persons accused of having committed war crimes, and to furnish all documents and information necessary to the full knowledge of the crimes. A list of about 890 names was addressed to the German Government, and their surrender was demanded. The British list contained the names of 97 persons, the French 344, the Belgian 334, the Polish 51, the Rumanian 41, the Italian 29. Among the accused were some high personages, such as Field Marshal von Hindenburg, General von Ludendorff, members of the royal families, twelve admirals and many other Army and Navy officers of high rank.

The result of this demand was to call forth strong and immediate protest in Germany; indeed the German delegation at the Peace Conference refused to transmit it officially to its government at home. What could the Allies do? The resistance of the Germans, in this case, proved stronger than that of the Allies. A modification of the treaty

provisions was finally agreed to—allowing trial of the Germans accused of war crimes by a German court, and reduction of the list of the accused to forty-eight.

The German Supreme Court at Leipzig began preliminary proceedings, after much procrastination, in April, 1920. The trials then dragged on for a couple of years. Only five men were actually tried, and it is not certain that they served their sentences of imprisonment from a few months to a few years.

Wherein lies the explanation for the failure of the war-crime trials after the last war? Three reasons suggest themselves: first, the postponement of definite provisions for trials until after the Armistice. By that time the Allies were no longer in a position to exert direct physical pressure upon the Germans, unless they wished to reopen hostilities. Second, the cooling of the trial fever on the Allied side. Third, the lack of established international law and precedent regarding such war-crime trials—and this last point is probably not the least important.

The question of the Emperor's guilt deserves some particular attention. This was not only one of the most popular topics of conversation at the time, but a special headache for the statesmen and lawyers. Among the latter a distinction was correctly made between war guilt proper, i.e., the guilt of causing or starting the war, and responsibility for violations of the laws of war. When the first World War started there had as yet been made no formal efforts to outlaw war as an instrument of national policy; therefore, legally speaking, "war guilt" did not exist. Thus, although, of course, morally and politically the Allies held the Emperor responsible for the war, the Versailles Conference decided to make him responsible, for the purpose of criminal proceedings, only for the violations of the laws of war which were committed by his armed forces. As evidence of the Emperor's responsibility in this matter the following passage from a letter of his to Emperor Francis Joseph was quoted by a French lawyer:

My soul is torn; it is necessary to put everything to fire and blood; to slaughter men and women, the children and the aged; not to leave standing a tree or a house. By means of these measures of terrorism, the only ones capable of striking a people as degenerate as the French, we may finish the war before two months. If I respect humanitarian considerations, the war may be prolonged for several years. In spite of my repugnance I have therefore chosen the first system, which will spare much blood, although in appearance the contrary seems to be the case.

Similar reasoning has been used on the Allied side in the present war to justify a refusal to ease the blockade of continental Europe for humanitarian purposes.

The American delegation, incidentally, dissented from the Allied view of making the Kaiser responsible for war crimes, as "contrary to the doctrine of immunity of sovereigns from judicial process" as laid down by Chief Justice Marshall in the case of the Schooner *Exchange*. At any rate, the Kaiser escaped to Holland, which country, in accordance

with its interpretation of the international rules regulating the conduct of neutrals in the matter of asylum to political refugees, refused to hand him over to the Allies.

Fundamentally the situation today is the same as it was then. Again, the demand for war-crime trials; again, the Allied governments make plans for such trials—this time, however, it seems they are to be made part of the armistice settlements; again: the absence of generally accepted laws for personal war-crime trials and the resulting situation of *nulla poena sine lege* (no punishment without a law). It is true that, some years after the last war, a movement got under way among international lawyers to establish the necessary *lex* and *poena*, and an international court. A draft proposal was presented to the International Law Association in 1926. One of its main ideas was to make *individuals rather than states* subject to international criminal law. But this movement had not achieved any definite practical results by the time the second World War broke out, and so the paradox exists that war-crime trials are demanded in the name of law—while in fact there is no *established* law for this purpose.

It has been said: "Then *make* the law!" But such a demand, if addressed, as it is, to the United Nations alone, reveals either ignorance or disregard of the nature of law in general and of international law in particular. International law cannot be made unilaterally, i.e., by one Power or group of Powers who find themselves together on one side of the war. Also, that laws and courts cannot be made to fit crimes, and that a party to a legal action cannot be judge and jury at the same time, are fundamental principles.

It will be interesting to see, from the point of view of the development of international law, how serious and successful an attempt will be made to fix and punish not only the responsibility for violations of the laws of war, but for causing World War II—war-guilt proper. For in *this* respect the situation is somewhat different from what it was after the last war.

In 1929 most countries of the world became signatories to the Pact of Paris, or Kellogg-Briand Pact, the purpose of which was to brand war as an illegal recourse to self-help, to outlaw war as an instrument of national policy. Accordingly, whichever country, after signing this treaty, caused or started a war thereby contracted "war guilt." There are indeed some authorities who hold that the United Nations' war against the Axis is a "police action on a gigantic scale under the Pact of Paris." On the other hand, the degree of effectiveness of the Pact of Paris has been, and honestly can be, debated. It is hedged in with very restrictive interpretations (some of American origin), and it does not provide for sanctions of any kind, least of all for personal fixing of war guilt. It provides the *lex*, but not the *poena*.

To meet the difficulty—if acknowledged—of the absence of established precedent for war-crime trials, it has been suggested that they be made a *matter of policy* rather than of law. This would, in

a sense, appear as the safest and most honest decision. Thus the United Nations would assume the right to conduct the trials, without claiming them as an application of existing law.

The technical problems of trials would essentially remain the same, however. Here we meet, first of all, the necessity of defining "war crime." A war crime may be defined as a violation of the laws of war as laid down by custom and treaty. These are to be found chiefly in the Hague Conventions of 1899 and 1907, and in the Geneva, or Red Cross, Conventions, of 1864, 1868, 1906 and 1929—the latter covering the treatment to be accorded to prisoners of war.

These laws are the rules for the conduct of warfare. Their purpose is to introduce fair play, so to say, into the grim game of war, and to humanize it as far as possible. (The very term "laws of war" implies the legality of war; but the believers in the full validity of the Pact of Paris solve this difficulty by stating that the laws of war can be considered as applicable in a "police action" under the Pact.) A loophole is left to violators by the provision that absolute military necessity may at times excuse a violation, or at least furnish extenuating circumstances. Moreover, new inventions in weapons and methods of warfare create a tendency for every new war to outstrip the established laws of war, to create situations which are not covered by existing laws, situations which can be judged only by analogy and where contradictory interpretations are possible.

Another problem, easier to solve, is the question of which individuals, exactly, should be made responsible for violations: those who actually committed them, or those who ordered them, or both? The trials after the last war suffered from the fact that there was no settled understanding in this matter. This time, however, indications are that the commanders-in-chief will find it much harder to "get away with murder." This can be understood from the warning addressed to the neutrals some time ago by London, Washington and Moscow, not to grant asylum to refugee Axis leaders. According to established international practice the neutrals have the right, but not the duty, of granting asylum to political refugees. Some months ago Mr. Hoover expressed the opinion that only a "muddled conception of international law" could consider the old custom as applicable to refugee Axis leaders.

Another problem: who is to try and punish war criminals? An impartial international tribunal, a joint victors' tribunal, or separate national tribunals? After the last war, as we have seen, the trials of the Germans finally landed in the lap of the Germans themselves. According to the Moscow Declaration, the criminals of World War II are to be tried by the courts of the country in which the offenses were committed, with a special arrangement to be worked out for those which cannot be fixed geographically.

But the more comprehensive idea of an international court is also in the air. A "detailed plan" for such a court is to be submitted to the United Na-

tions War Crime Commission early this year. The draft, whose author is said to be a Belgian judge, contains sixty-two articles and defines war crimes as "any grave outrages violating the general principles of criminal law as recognized by civilized nations and committed in time of war or connected with the preparation, waging or prosecution of war, or perpetrated with a view to preventing the restoration of peace." It states that war crimes may be committed either by direct action or by aiding or ordering them; that this court would try war criminals, including heads of states, when domestic courts of any United Nations would be without jurisdiction or unable to handle such trials themselves. It would not be merely temporary—to liquidate crimes committed during the current war—but permanent, and would try violations of the general principles of criminal law committed in *prevention of peace*.

It need hardly be said that not only legal problems are involved in the subject of war-crime trials. There are political problems of a current nature as well, as illustrated by the recent Kharkov trials and the reaction that followed them. The Germans answered with a threat to retaliate with the punishment of Allied flyers brought down in Germany. It was then reported that London and Washington asked the Russians not to hold any further trials until the cessation of hostilities. (On the other hand, Secretary of the Treasury Morgenthau, in opening the Fourth War Loan Drive the other day, hailed the hanging of the Nazis at Kharkov as "the final assurance of the future of free men.")

A conscientious consideration of the subject of war-crime trials might lead one to ask whether such trials are desirable at all, whether the outlay in mental effort, in financial cost, in political dispute would be worth the results. Probably only a minority of people are opposed to the idea, however, and this minority has not become articulate so far. One political scientist recently wrote:

One must ask if there are no corresponding violations of the laws of war among the victors. Granted that the list of charges against Germans is much longer and more shocking, a sense of justice is not nourished by considering only the net excess of crimes on one side, nor does such a reckoning remove the obligation to make the trials bilateral. There has been no invitation to supply accusations . . . against any of our people who may have violated the rules of war. The failure to issue this request, however needless or however routine, suggests a lack of thoroughgoing interest in international law as such. The omission raises the question whether those most vehemently demanding the trials of the Nazis may be talking about the victors' revenge rather than about justice under international law.

This seems certain: whether the trials be held as a matter of policy, or as a matter of law, in order to fulfil their avowed purpose of establishing respect for, and confidence in, justice and order, they ought to be as fair as humanly possible in the composition of the tribunals, in the procedure, and the imposition and carrying out of the sentences. In order, furthermore, to serve as a warning to possible future offenders, they ought to be effective as well, seen through to the end without undue loss of time.

THE LATERAN TREATY IS OUTSIDE POWER POLITICS

JOHN LaFARGE

SUDDENLY and with startling distinctness, the Lateran Treaty between the Vatican State and Italy emerges into the foreground. Our armies in Italy have been brought into immediate contact with that Treaty through the shelter given to British and American soldiers within the limits of the Vatican State. The Papal property of Castel Gandolfo lies fairly close to the swirl of battle. Already the Holy See, insisting upon its strict neutrality, has pleaded that it shall not be bombed.

At the time of the signing of the Lateran Treaty, on February 11, 1929, there were many speculations as to the future: what would happen, what complications might ensue, what changes the Treaty might work in the world's history. Countless curious eyes were fixed on the long dark automobile bearing the diplomatic shield which sped silently to the majestic columns of the entrance to the Lateran Palace at eleven o'clock that morning. Cardinal Gasparri smiled enigmatically as he entered the portal on the western side of the magnificent Papal edifice, followed by Professor Francesco Pacelli, consulting jurist of the Holy See and brother of the present Pope. But none of these speculations envisaged what has been happening within the last few terrible weeks. Even the gloomiest minds did not foresee such a terrible crisis as that created by the invasion, by Axis military, of the Basilica of Saint Paul Outside the Walls, dragging from their refuge civilians and soldiers who had sought refuge under the pact's provisions.

Once more a Roman Question has arisen, by reason of the divergent interpretations of the Twenty-Second Article of the Treaty:

On request of the Holy See, and also on delegation of power which can be given by the Holy See either in single cases or permanently, Italy will provide within her own territory for the punishment of crimes which are committed within the Vatican City, except when the author of the crime may have fled into Italian territory, in which case the procedure against him will be according to Italian laws. The Holy See will consign to the Italian State persons who have fled to the Vatican City charged with acts committed in Italian territory which may be considered criminal by the laws of both States. An analogous procedure will apply to persons charged with crime who flee to property declared immune in Article 15, unless those in charge of such property prefer to invite the Italian police to enter and arrest the fugitive.

The Nazi-driven agents of the puppet Mussolini Government claim that this article gives them entrance for the seizure and arrest of military and

political criminals, whereas Pope Pius XII, represented in the discussions by his Secretary of State, Cardinal Maglione, adheres unflinchingly to the interpretation that it applies only to persons charged with crime under the civil code of both Italy and Vatican City.

The whole world is wondering now what will be the future of this unique juridical creation. Such consideration will be aided, however, if we recall what this Lateran Treaty is and why it exists.

If you ask why it exists, you will be answered by an interpretation current in the secular press, which sees in the Treaty merely a clever move in the direction of power politics. Such a characterization drops easily and naturally into a mental soil traditional to the mind of a large number of non-Catholics. The Church, and the Pope as the head of the Church, are assumed always to be seeking political domination. The Vatican State, according to this interpretation, is an enterprise in which the Pope abdicates his spiritual leadership and operates simply on a secular plane. Hence it would deserve only the respect of a "secular" creation. But since secular bodies enforce their respect by their size, their economic power and their military establishments, the respect which the Vatican State, with its 108 acres, covered by buildings and gardens, can command would add up to precisely nil.

It is necessary, therefore, to make clear that the purpose of the Vatican State is not political power but spiritual freedom. In the proper sense of the word, it is not a *secular* enterprise. It is a temporal creation as a church building is temporal. Though a church is constructed in time and space—made of perishable wood, stones and glass—nobody thinks of calling it a secular affair. On the contrary, these material creations, which dot the landscape of Christendom, are outstanding monuments to man's spiritual aspirations.

The purpose of the civil state is secular. Though spiritual principles of morality must govern the rightful exercise of its secularity, its object is to guarantee the temporal welfare of its members—to see that they get civic welfare, civic protection, and all the advantages of a *temporal* community. The Vatican State provides nothing of that sort for the Church. Its aim is simply to secure the freedom of the Church in her spiritual administration. The function of the Vatican State is to keep the Church free from that slavery to secular powers

which has been the source of spiritual calamity and the cause of hatred of religion through the centuries. This point has been so abundantly made clear by the Roman Pontiffs in their utterances through the years, especially in all the discussions of the Roman Question by Pius IX and his successors, that it is hard to see how anyone can find his mind confused in that respect.

In these days, and at this hour, the incalculable value of such freedom is amply apparent.

With this preliminary observation, we pass on to a brief glance at the Treaty itself. (The Lateran, incidentally, is the parish church of the Pope.) Under the general terms of the Lateran Agreement, three documents are included. First there is the political treaty between the Holy See and the Kingdom of Italy, which creates the Vatican City as an independent and sovereign state. In the second place, there is the Concordat, which is an agreement between the Holy See and the Italian Government with regard to the status of the Church within the Kingdom of Italy. Third, there is the Financial Convention with the Italian State.

The Concordat and the Financial Convention are matters that concern the Holy See and Italy directly. They have only an indirect interest for the rest of the world; insofar as the Church in general is apt somehow to be affected by the good estate of the Church in Italy. But the Treaty itself is an international document which concerns the whole world wherever and under whatever circumstances the world comes in contact with the Catholic Church.

The Concordat, in the wording of its Article I, "assures to the Catholic Church free exercise of spiritual power, free exercise of public worship, as well as of jurisdiction in ecclesiastical matters." It arranges for the free intercourse of the Holy See with "Bishops, the clergy and the whole Catholic world, without any interference by the Italian Government." It provides certain exemptions from military service, from the office of jurymen and employment in the offices of the Italian State, makes certain regulations for public worship, for diocesan crises and limitations, certain ecclesiastical buildings—"ownership of the Catacombs existing in Rome and other places in Italy shall be ceded to the Holy See, which undertakes to guard, keep up and preserve them." It provides for Catholic instruction in the schools, and then—a matter of immediate, tremendous and lasting controversy between Pius XI and Mussolini—it insists that the Italian State shall recognize organizations dependent on Catholic Action—"inasmuch as they, as the Holy See has declared, exercise activity outside all political parties and are under the immediate direction of the Hierarchy of the Church for diffusion and propaganda of Catholic principles."

The Treaty itself proceeds along the following lines. In the Preamble, the desire of settling the "Roman Question, raised in 1879 . . . in an irrevocable manner," is expressed. In the body are the following articles:

I. The Catholic Church is acknowledged for Italy as the sole religion of the State.

II. Refers to the political sovereignty of Vatican City in international affairs:

Italy recognizes the sovereignty of the Holy See in the international field as an inherent attribute of its nature, in conformity with its tradition and the exigencies of its mission in the world.

III. Sovereign jurisdiction of the Holy See over Vatican property, "creating Vatican City," is agreed upon:

It is agreed, however, that Saint Peter's Square, also forming a part of Vatican City, will continue ordinarily to be open to the public, and subject to the police powers of the Italian authority, which authority will cease at the foot of the steps leading into the Basilica, although the latter will continue to be destined for public worship.

IV. There can be no interference of the Italian Government within Vatican City.

V. Vatican City must be made free from

. . . all liens or any eventual tenants of the Italian Government.

VI. Italy shall furnish water supply and other public utilities to Vatican City.

VII. In territory surrounding Vatican City

. . . the Italian Government pledges not to permit new construction which overlooks Vatican City. . . . In conformity with the regulations of international law, aircraft of any kind are prohibited from flying over Vatican territory.

VIII. Regarding the person of the Pope:

Italy considers the person of the Supreme Pontiff as sacred and inviolate, and declares attempts against him, or propaganda to commit them, punishable by the same penalties established for attempts or propaganda to commit them against the person of the King. Offenses or insults publicly committed in Italian territory against the person of the Supreme Pontiff with spoken or written word are punishable as such offenses or insults against the person of the King.

IX. Regulates the civil status of persons residing in Vatican City.

X and XI. Regulate exemptions from military service and exemptions from other interference for Church dignitaries.

XII. Assures the diplomatic immunity of representatives to and from the Holy See.

XIII, XIV, XV and XVI. Assure to the Holy See the full possession of certain sacred edifices, within and without Rome, and immunity for others.

XVII. Regulates the freedom from

any tribute whatsoever both on the part of the State as well as any other body

for the contributions due the Holy See.

XVIII. Refers to the treasures of art and science in Vatican City and the Lateran Palace. They will:

. . . remain visible to scholars and visitors, while full liberty will be reserved to the Holy See to regulate when they shall be open to the public.

XIX. Diplomats and envoys to and from the Holy See, who are

. . . furnished with a passport of the State of origin visaed by Papal representatives abroad can without any other formality reach the Vatican through Italian territory.

XX. Exempts merchandise from customs duties, etc.

XXI. Secures personal liberty for the Cardinals.

XXII. On fugitives from justice, has already been quoted.

XXIII. Applies international law.

XXIV. Asserts the wish of the Holy See to remain extraneous to all temporal disputes between States:

The Holy See, in relation to the sovereignty due it also in the international sphere, declares that it wishes to remain and will remain extraneous to all temporal disputes between States and to international congresses held for such objects, unless the contending parties make concordant appeal to its peaceful mission; at the same time reserving the right to exercise its moral and spiritual power.

In consequence of this declaration, Vatican City will always and in every case be considered neutral and inviolable property.

XXV. Deals with the regulation of credits.

XXVI. Declares the Roman Question settled.

XXVII. Provides for ratification.

At the time the Treaty and the Concordat were devised, jurists marveled at the care and exactness with which every conceivable contingency—in the circumstances as then existed—was provided for. But how will it stand up under the changes that have come upon Italy, Europe and the whole world? This matter will be considered by the Rev. Wilfrid Parsons, S.J., former Editor and now Contributing Editor of AMERICA, in a future article.

BUNS AND BEADS

KEVIN P. WALSH

FOR an "oldster" of thirty years who loves to relive the past, every Lenten season brings fond memories of the Lents of childhood days. And invariably these memories are built around buns and beads. For me both are linked inseparably with Lenten Catholic devotions. The buns were a tasty item of Lenten mornings, and the beads were the beautiful grand finale of each Lenten day. The buns were a special "Lenten Fare," and the city stores hailed them under the teasing title of "Hot Cross Buns." They appeared in bakery windows on Ash Wednesday morning and made their departure on Holy Saturday. In the meantime they were the best-loved part of the breakfast menu of our Irish-Catholic family. Today the memory of these buns recalls Lenten daily Mass and Communion of two decades ago.

Every morning during Lent our family was up and about at six-thirty and hurrying to get to the seven-o'clock Mass over at Saint Ignatius Church. It had to be "the seven," because Father had to get off to work early. Then, too, Mother needed time to give us breakfast and get us off to school. All of us had our errands to make en route to and from church. It was my particular responsibility to "get the buns—and hurry home." Sis always bought the milk. Father, of course, always returned with his morning paper. In church the family occupied a pew "up near the front," and I was always "on the altar," spending most of my time in schemes about getting to "carry the Commu-

nion plate." It was wonderful! Mass over, I had only one aim in life: get the buns and rush home. This routine continued through every morning of every Lent I can remember. This Catholic training given to our family by a saintly Mother and Father has proved its worth through the years. Today we are no longer children, but we would not think of missing Mass and Communion during Lent.

Friday nights during Lent were another special church-going occasion for the whole family. Father usually went with Uncle Jim, Mr. Glynn and Mr. Larkin. Mother was accompanied by the girls and, of course, I was "on the altar." At these Friday night services, Father Ennis or Father Casey (God rest their souls!) usually officiated. These priests had the grand old practice of parading the main aisle during most of the hymn-singing and urging on the parishioners to greater vocal efforts. Father and his companions needed little or no urging. Their favorite hymn was *Holy God We Praise Thy Name* and they gave to it all the fine volume of their strong Irish voices.

And the beads—Mary's Rosary! This was strictly the family devotion, and nothing was ever suffered to interfere with it. The Rosary was usually recited after supper was over, the dishes washed and put away. Father was head man here! We all knelt around the dining-room table and Father led in the recitation as he fondly fingered a beautiful pair of beads he had brought from the old country. All of us had to have our beads in hand, and a withering glance from Father always served to keep us at attention. Yes, we, too, had the proverbial Irish "trimmins" to our family rosary, and Mother had a few private "trimmins" of her own said in the silence of her own heart after we had scrambled to our feet.

Today, as I look back from the vantage point of my thirty years, I say a little prayer of thanks for the buns and beads and all they meant in a Catholic childhood. And now I have an old man's tendency to wonder: "Do people still act that way during Lent? Do Catholics still make Lent a time for daily Mass and Communion? Do Catholic families still honor Mary with the family Rosary"? Surely such lovely Catholic practices should not be allowed to die away.

Mother always insisted that His Mother would never forget us if we were faithful to Mary's Rosary. The years have brought out the truth of her prophecy. Father went home to Mary and Her Son years ago. Mother and Eileen live at home together, and I know that this year's Lent will find them on their knees with their beads and see them buying buns when they return from Mass. Kathleen and Theresa are now His nuns and busily teaching her Rosary to Brooklyn tots. Mary is married happily and happily teaching her children to say the Rosary. And I? This June will see me ordained His priest.

The beads my Father left to me have been a constant companion through seminary years and have helped me on the long road to the priesthood of her Son. The buns? The seminary did not serve them and I've missed them each Lent.

THE RETREAT BEFORE REVEILLE

JOHN W. MAGAN

EDUCATION for life is the pedagogues' shibboleth. Yet few of them believe they achieve it. When it comes to life in the armed forces, the deficiencies are painfully obvious. No war-time commencement speaker neglects stressing "living as you have been taught," but how many 'teen-age graduates have been taught to live in the Army? Has anyone, at home or in school, so much as suggested the problems they will meet? Who has outlined the plan of attack upon them? A hundred to one it has been left undone. Yet the 'teen-age inductee has a right to expect that someone will help him form a detailed and definite plan for regulating his military life.

An effective solution is had in service men's Retreats and Retreats for boys about to enter the armed forces. Two of these held recently at Mount Manresa, Staten Island, N. Y., proved remarkably successful. Of the fifty-odd boys who made the exercises, the vast majority were students from a New York public school. Like other high-school seniors they were anxiously awaiting the day when they would receive a diploma and a gun. Few of them so much as ever heard the word "Retreat" before and only four had ever before the privilege of seeing a Retreat house.

They came to Mount Manresa because they had been urged to do so, but each one came with his fingers crossed. "Skeptical" is too mild a word to describe their attitude on arrival. "A good many of the fellows came with a chip on their shoulders," one lad wrote to the director of the Retreat, while others bluntly admitted "we were afraid of what we were walking into."

Nor were the boys the only doubtful ones. One mother, a Polish woman whose family had been annihilated in World Wars I and II, feared to send her son lest he be subjected to Nazi propaganda.

But the air of misgiving did not long remain. A steaming meal and the cordial club-like surroundings convinced all that they were welcome, while the Retreat Master's introductory conference made every boy aware of the privilege that was his. Each one realized that of the millions of boys who are now in service, or shortly to be inducted, a handful at most have shared his privilege of preparing for military life. And each one realized, too, how much preparation that life needs.

"When boys are going into service," one lad said, "they need a place like Mount Manresa to make their peace with God and pray that He will help them during these troublesome times." Another stated: "The Retreat gave me a chance to enter service with a pure soul and knowing what the score is."

It would be fatal, of course, to tell most seventeen-year-olds that they do not "know the score"; but once they have turned eighteen and got into uniform, the more honest ones among them are frank to admit that they hardly knew who was in the game.

Of boys brought up in good surroundings, with God-fearing parents and a Christian environment, too many are unaware of the realities of life. And if, on the other hand, their background has left much to be desired, you can be almost certain that though they are probably worldly-wise, their wisdom is the serpent's, not the dove's.

In either case, a Retreat or its equivalent is as necessary as the pre-induction physical—more so in fact, for physical deficiencies end with time, while moral ones have a definite bearing on eternity. And eternity and a military life have a strange way of being linked together.

From Chaplains everywhere come stories of Catholics in uniform who have never made their First Communion. Pete was one such boy. A high-school friend who had just returned from Mount Manresa and who apparently suspected his condition of spiritual malnutrition urged him to make a Retreat before signing up with the Marines. Pete never went, though he promised several times to do so. In compromise, he did show up at a Jesuit rectory the morning before going off to boot camp, in order to get in a single visit what the others obtained from a full Retreat. The priest for whom he called was greeted with the remark: "I can't go to Confession." Since he had never seen the boy before and had not asked him to do so, he was taken back by the suddenness of the remark, but fortunately asked "Why not?" Not realizing the incongruity of his reply, Pete answered: "Cause I never made my First Communion."

It was a hurry-up job if ever there had been one, but before Pete left that afternoon an effort was made to instruct the poor lad in everything he should have gotten through twelve lost years. Best of all, he made the confession he thought would be impossible. Next morning he returned at half-past five and, in the cloistered stillness of a private oratory, received for the first time the Bread of Life—a true viaticum for his trip to the Parris Island boot camp and to a full life in the Marines.

Not every inductee, thank God, has been neglected as much as this one boy, but countless thousands of them—those from public schools especially—are sadly in need of instruction before they enter service.

Raymondo is a case in point. Last April, when asked to go to Mount Manresa, this Spanish Catholic lad sneered at the idea and calculatingly replied: "My father's in the merchant service. My brother's in the merchant service. When I get out of school in June I'll be in the merchant service, too. And you know, merchant seamen don't ever go to church." Despite his determination to follow this plan of life and all that it implied, Raymondo did make the Retreat—probably more out of curiosity than out of any desire for perfection. Within a few weeks he was in the service—though it was

the Navy instead of the Merchant Marine. A letter sent by him, as he was finishing his training at the Sampson N.T.S., tells the results which the Retreat accomplished in his regard:

I have been put in charge of all the Catholic boys in our barracks. I have to make sure they all get to Confession at least once during our stay at camp. It's a pretty hard job to get some of them to go because it's years since they were in a church last. The fellows call me "Father Ray."

Of the boys from more protected backgrounds, Jim is a typical example.

Right now he is over at Mount Manresa. On Monday next he goes into uniform. But before he exchanges his Brooks Brothers suit for everything G.I., and before he departs from the protecting arm of his Irish-born Catholic father, he is going to have a lot of questions answered. He is going to see just where he fits into the picture of this thing called Life, and just what he is living for; and before he goes off on Monday next at the end of the Retreat, he will see just how he stands toward everyone else and everything around him—just what people are, what pleasure is and what is pain. He is going to see more accurately than ever before what he himself is made of, and what kind of a job he has made of his eighteen years of living. Most of all, he is going to form a definite and focused plan to guide his days in service. He will have straight notions on the obligations he has toward himself and toward his fellow fighting men. He will know how far he can share their fun and just where he must stand aloof. In short, he will have a practical outline for adapting his civilian code of morals to a military way of life. He will see, too, more clearly than ever he did before, the lay apostolate that awaits him among the men in the service.

Examples by the score could be narrated—one for every boy Retreatant. But further case histories are not needed. The whole story is succinctly told in a brief but meaningful note never intended for publication, from Father Richard Scully, Chaplain of the 102d Infantry, now serving in the South Pacific:

That pre-induction Retreat is a great idea. Recently we received some new officers who were "extra-special," due mainly to Retreats they had made in college under Father Lord. He certainly knows the problem and how to attack it.

That is all that is needed—priests who know the problems and the means of conquering them. What the problems are, any priest knows from his confessional experience. And if he is looking for further information, a conversation with any 'teen-age boy in uniform will be voluminously revealing. Let him ride the trolley or walk through the railroad station and talk to the young service men. In a few hours' time he will have more information than any finite measure of zeal can bear. Out of any ten Catholic fellows against whom he might run (and generally speaking it is not difficult for a priest to spot "baptized faces" in a crowd) the chances are that one or two are consolingly observant, six or seven were probably regular once, but have been languid and negligent since they entered service, and the remaining two or three

are ready to admit "Father, we just haven't worked at it in a helluva long time."

If the experience upon which this estimate is given is anything like universal (and it seems to be, despite occasional brilliant articles to the contrary), the indications are, not that the Chaplains are derelict in their duty, but that inductees need spiritual pre-induction training before being sent to service.

As Bernard Iddings Bell writes, in the January *Harper's Magazine*, quoting a non-Catholic Bishop of the first World War:

War makes few conversions. War only makes people more strongly what they were when the struggle began. If they were intemperate when they went into uniform, they will usually have become much harder drinkers by the time they come back home. If they were careless in sex morality, they are almost sure to become more slimy in that respect. If they are noisy braggarts, you may expect them to return intolerable boasters. If they were selfish, their selfishness will have increased. If they were honest, decent, modest men, the war will usually have improved these good qualities. If they despised God, they will have come out more sure in scorn; if they loved God a little, they will have learned to love Him a lot. But there will be no more conversions than in peace time, rather less. All history shows it true that no religious revival ever began or was fostered by battle.

If the Bishop is correct in his appraisal of the situation, an obvious obligation is placed squarely upon our shoulders. In general, of course, it means that we must work harder than ever with our youth to make them temperate and chaste, humble and God-fearing. But what of the boys who are to go to war tomorrow or next week or within a month? It is too late to reach them with any long-range methods—though admittedly these might be theoretically the best. But it is not too late for every parent and every priest to have such an anxiety for every new draftee that they arrange week-end Retreats and attempt with the grace of God to repair in three days what has been too often neglected over many years. Or if this be *utterly impossible* (though it seldom is) one can at least remedy the deficit by making sure that every boy about to go to service has a confidential talk with some priest who can reach his heart. And let the priest send him off to war absolved after a general confession of his entire life and having given him wise counsel and a fatherly benediction.

The suggestion, of course, comes three years late—after many millions of Catholic boys have gone to serve their flag. But though it would have been better never late, still better late than never.

Nor is it yet too late for the thousands of boys who will be signing up this year and next and in the coming years of peace, which will probably bring with them a period of compulsory military service. Rather than deterring us, our past negligence in this matter should only spur us on to greater diligence in the days which lie ahead. We owe it to the boys: for, to quote a recent Presidential speech: "You cannot provide the future for your sons, but you can provide your sons for the future." The pre-induction Retreat is at least one step, and a substantial one, in this direction.

ENGLISH MADONNA AT NETTUNO

CAROLA MacMURROUGH

THE waves are breaking, surging, receding and sighing on the sandy beach below Nettuno. Dawn is beginning to light up its long, deserted stretches. It is a chill morning in January. A strange stillness rests on this war-torn land, where, in blessed days of peace, the Abruzzi shepherds were wont to graze their sheep, in the winter months, on the lowlands of Nettuno, and the bleating of the newborn lambs would mingle with the talk of the sea. In its ageless tongue, it tells of marble villas jutting out into its azure waves, where Nero, Caligula and many another Roman emperor whiled away the hot summer days; and to prove the truth of its tale, it still washes up, on the sandy beach, polished bits of marble, porphyry or *verde antico*, from the vanished palaces of Imperial Rome.

On this beach there is a church and a monastery, astonishingly near the water; one feels there must have been a reason for building it in such an unusual spot. And indeed there is, for Our Lady herself chose this particular place. The lovely story is an old and cherished one in Nettuno: how, well over three centuries ago, on a stormy day, a ship was blown in on this shore and stranded on the beach. The sailors had tried in vain to alter its course and make for their home port in Sicily with their precious and holy cargo; they thought of Her rather as an honored passenger, for it was a large, wooden statue of Our Lady and Child, destined to be borne in triumph on their arrival at their own church. The devout sailors had brought her all the way from England, to save her from the fury of Queen Bess' persecution.

In doing this, the seamen were following the example of other Venetian sailors, who, in the ninth century, rescued—some say stole—the body of Saint Mark, the Evangelist, from a church in Asia Minor during a fire or earthquake, and bore it reverently to Venice, where the Republic took Saint Mark as its patron Saint and built in his honor the Basilica glistening with gold and precious stones, one of the wonders of the world. Many of the Byzantine Madonnas now venerated in Italy were brought, in like manner, by Genoese and Neapolitan sailors from Constantinople and the East, at the time of the Iconoclasts.

This time, Our Lady had decided not to go to Sicily or elsewhere; She had chosen Nettuno for Her new abode and would go no farther. The Nettunese were delighted and honored beyond words at the unexpected arrival out of the sea of this beautiful Madonna, who was immediately called *La Madonna Inglese*—the English Madonna. They built Her a church on the very spot where She landed and have loved Her and honored Her ever

since, with the familiar and child-like devotion peculiarly Italian. This Madonna is quite different from the Italian ones: she sits in a high-backed chair, not unlike Our Lady of Walsingham, so much so that, for a time, it was thought that this was the lost statue of that famous shrine; but it was definitely established that this was not so, and no clue has been found to reveal its origin in England. This large polychrome statue, beautifully decorated and colored, came certainly from a lady-chapel in some great cathedral or abbey. She is long and slender, with a slim neck and typically northern face, and the Divine Infant on her lap is also long and thin, quite unlike the chubby Bambinos dear to Italian artists. Her church, served by the Passionists, is covered with ex-votos, in recognition of the numberless graces and favors She has bestowed on Her chosen children, who have never forgotten how She came, and whence She came, from faraway England, where they are all Protestant—*poveretti!*—and have banished their Queen.

From Rome, in peacetime, the English pilgrims and priests would come, many from the English College at Via Monserrato, to say Holy Mass at Her feet for the conversion of England. The English-speaking pilgrims would pray in their native tongue, and some say that, when She hears the Hail Mary, the *Hail, Holy Queen*, the old hymns, Her eyelids flicker ever so slightly and a faint smile steals over Her gentle, queenlike face. The Italians realize their English Madonna likes to hear Her native tongue, never fearing, however, that She will leave them to return to Her own land.

Is it not strange that this is the very spot where the Anglo-American invasion recently landed, in the lonely silence of a chill January dawn, rising out of the sea, as it were, on Our Lady's own beach, with only Our Lady looking on! Has She shown the way to Her countrymen and their cousins from across the Atlantic, the backdoor to Rome, the way to liberate the Holy Father, the Holy City, without destroying its irreplaceable treasures? The Nettunese, surely, are overjoyed and not a bit surprised, for they always knew their Madonna was all-powerful and, being English, naturally She would help the Anglo-American ones; most Italians do not distinguish between Americans and English: they both speak English, therefore they are as one. This, for them, is the longed-for invasion that will end the war, bring peace in its wake and food, and rid Italy of the *tedeschi* who take everything.

And will the *Madonna Inglese* flicker Her eyelids, and even smile outright, when She sees so many English-speaking lads at Her feet, saying a hurried prayer as they race toward Rome? . . . They will not be surprised either when they see Her smile, for, in traveling up from Sicily, they have long since discovered, if they did not know it before, how powerful the great Mother of God is in Italy, what wonders are told of Her, that "She never says no"! Although war is the worst of calamities, it takes men out of their daily routine, so apt to imprison the soul; it detaches and quickens them and makes them touch and taste the supernatural.

MORE than fifty years ago Leo XIII put the whole philosophy of industrial relations into one brief sentence: Capital cannot do without Labor, Labor cannot do without Capital. Any program that sincerely seeks a solution for industrial conflict must begin from this premise.

The great problem was then and still is: how to bring capital and labor together? In a material way, capital and labor do come together in every enterprise that involves men and money. Labor and capital come together inseparably in the finished product of any and every plant. Capital and labor come together every time a man applies for a job and signs a contract. They come together every time a union committee sits down with management to settle a grievance or hammer out a contract. They have been coming together even more closely in the labor-management councils to which the need of unity in war has given added impetus. And yet they are still far apart.

A few years ago a priest opened a labor school in Kansas City. In a short time he learned, as anyone connected with a labor school soon learns, that education of workingmen alone will not solve the problem. There must be also a social education of management. There must be eventually a coming together of union men and management men, aware of their rights, conscious of their obligations, motivated by mutual respect and a very deep realization that the answer to our industrial problem is not conflict, but joint planning, cooperation.

The conclusion reached by this one priest is also the conclusion of progressive thinkers among industrialists, businessmen, union officials and legislators. Yet prejudice is still deep. Old attitudes persist. It is not easy for union orators and union editorial writers to give up a long tradition of continuous harping on past injuries, of pointing at employers as "the enemy." It is no easier for employers, trained in the old school, to accept what they call interference, to allow others to share with them in the determination of policies.

Education, undoubtedly, is the answer, education together. This is what New York State hopes to accomplish in establishing at Cornell University a State-supported School of Industrial Relations, "open to representatives of labor and management." The Board of Trustees will include representatives of labor, industry and the State. According to Chairman Ives of the legislative Committee on Industrial and Labor Conditions:

All will attend the same classes under the same instructors, all will be faced with common problems and mutual experiences. This very association should go far toward increasing mutual understanding and respect. This school should greatly help in developing better labor leadership and more responsible unions. It should help no less in improving management personnel who deal with employees.

It should do more. It should develop a new cooperative mentality in unions and management, and be an inspiration to similar schools, public and private, throughout the country.

BLOCK THAT TREND

SOME time ago, you may remember, we gagged at the *Reader's Digest* (July 10, 1943). We are joined in this unpleasant necessity by another magazine.

The *New Yorker* has refused to renew the agreement permitting the *Reader's Digest* to reprint *New Yorker* material because: 1) "the *Reader's Digest* has grown into something quite different from a reprint magazine"; 2) "it is beginning to originate a considerable fraction of the contents of American magazines, which gives us the creeps, as does any centralization of genius"; 3) the *Digest's* "capsule theory of life" and its "assumption that any piece of writing can be improved by the extraction of every seventh word, like a tooth" have made the *New Yorker* at long last wary.

We concur in the common sense of these reasons. The policy of first farming out the articles to other magazines and then reprinting them opens the door to practical monopoly in the magazine field. The basic assumption of the whole digest-magazine philosophy, that we can be really informed, cultured, well read, all in a hurry, recalls Get-Rich-Quick Wallingford.

Deeper than these, and hinted at by the *New Yorker*, is the fact that for several years, in departing from being a simple reprint magazine, the *Digest* has been assuming a definite editorial policy. It is a two-edged policy: of indecision and of bias. Any question of moral import will apparently be presented with utter impartiality; the unwary reader attributes equal weight to either side, and comes away with the conviction that, after all, the topics, let us say, of birth control or of hate for warring enemies or of the moral bases for a just peace, are still undecided matters on which one may still make up one's own mind.

This may lead, however, to still more serious developments. The farming-out system is beginning to appear as an instrument for promoting specific social and political editorial propaganda, and as a means for gaining a disturbing monopoly in the expression of public opinion.

The next time you run across someone, particularly a Catholic, who really takes the *Digest* as his Bible, put him down as one fit for a niche in the *New Yorker's* own inimitable "Raised Eyebrow Department."

DRAFT OF WOMEN

AGITATION continues for a draft of women into the armed forces. Volunteer enlistments are far below expectations and, what is more serious, below actual needs. Campaigns, appeals, canvasses seem to have failed. Only one recourse is left, a draft of women.

We wonder. We wonder specifically if the enlistment campaign to date has been such as to appeal to the normal American young woman. Recently the War Department instructed WAC officials to discontinue a WAC musical as "prejudicial and detrimental" to the recruiting drive. The musical in question was entitled *Swing, Sister Wac, Swing*. A brilliant title, that immediately brings to mind a picture, either of a slightly daffy trapeze artist, or a moron committing suicide to the cheers of a flock of other morons. Whatever might have been the merits of the musical, the very title could only have brought ridicule on the whole organization.

It seems that the recruiting engineers are badly in need of a little understanding of the ordinary American girl. They have seen too many movies, too many Broadway shows. It may be news to Hollywood and to publicists, brought up on a diet of jazz, cheese-cake and night-life, but most American young girls are simple, serious people, intensely patriotic, practical, anxious to serve, capable of hard work, eager for sacrifice.

Before we start drafting women, let us draft a recruiting campaign that will appeal to the best in American girls. Play down the glamor girls. Play down the parades and the revues and the dances. Get a pledge from the newspapers to stop featuring every star who gives her all to the cause by conferring the high honor of a kiss on some uncomplaining hero.

The armed forces do not need women to look glamorous, to parade, to vie with Hollywood revues. They need them for service. Tell American women the real work that the women's auxiliaries are doing and will be expected to do. They are as yet unconvinced that the women do actually "free a man to fight."

Once the girls understand that there is a real opportunity of worth-while service, they will give up even well-paying jobs and pleasant homes to flock into WACS and WAVES and SPARS and Marine Corps.

A WAGE POLICY

ON the face of it, organized labor has a strong case against the "Little Steel" formula. This formula, which was incorporated in the Stabilization Act of October, 1942, permits a fifteen-per-cent increase in straight hourly wage rates over the levels existing in January, 1941. The fifteen-per-cent figure was determined by the fact that the cost of living, according to the Bureau of Labor Statistics, had advanced by that much since the outbreak of the war. Recognizing the inflationary dangers in a war economy, the leaders of organized labor accepted this stabilizing yardstick, but they based their acceptance on the Government's promise to peg living costs at prevailing levels.

This the Government has failed to do. In a recent report to the President, the labor members of a special War Labor Board panel reported that living costs had advanced 43.5 per cent since January 1, 1943. While the accuracy of this report has been questioned, it is probably not much further wrong than the figure of 23.4 per cent given by the Bureau of Labor Statistics. Even this latter figure, which is admittedly conservative, shows that the cost of living has advanced 8.4 per cent since the "Little Steel" formula went into effect. On this showing alone, labor insists that it is entitled in justice to wage increases beyond the fifteen-per-cent yardstick.

Its spokesmen go even farther. They paint a disturbing picture of the sufferings of workers and their families caught between stabilized wages and mounting living costs. They profess to be fearful lest the health of workers be jeopardized, their morale shattered and production fall off. The "Little Steel" formula, they say, has become unrealistic and an obstacle to the successful prosecution of the war. It must be abandoned.

But this argument, based on statistics, runs head on into a contradictory argument also based on statistics. Government figures on the trend of war-time industrial wages—and these have not been questioned—show that average hourly earnings advanced 45.6 per cent from January, 1941, to last November, and that average weekly earnings were up 70 per cent. Since these increases exceed even labor's estimate of the rise in living costs, the organized workers, it is argued, have no substantial case against the "Little Steel" formula. Let the Government continue to hold the line.

Although this situation is very confusing, certain facts are clear and ought to be made the basis for future policy. These facts are as follows:

1. Straight hourly wage rates have been substantially stabilized on the basis of the "Little Steel" formula.

2. Average hourly and weekly earnings of industrial workers, on account of upgrading, overtime payments, elimination of inequalities, etc., have advanced 45.6 and 70 per cent respectively over the levels of January, 1941.

3. Average wages of white-collar workers have advanced about 10 per cent since January, 1941,

but millions of such workers have had no raises.

4. The cost of living since January, 1941, has advanced at least 23.4 per cent, and probably considerably more.

5. Several millions of white-collar workers and hundreds of thousands of industrial workers are worse off today than they were before the war.

6. Abandonment of the "Little Steel" formula and general wage increases would almost certainly set off a wage-price spiral which could not be controlled. In that event, the workers, and the entire country, would be worse off than before.

On the basis of these facts, we do not believe that any ideal solution to the wage problem is possible. To attempt to do full justice to the workers, to abandon the "Little Steel" formula, to grant general wage increases, to tie all wages to living costs, even if an acceptable standard of measuring living costs were available, would be sharply inflationary and contrary to the general welfare. On the other hand, to hold the line rigorously, to make exceptions only for sub-standard wages or to eliminate inequalities, means inflicting grave hardship on millions of families.

We think, however, that a workable solution can be found outside the present wage formula. If we are correct in assuming that there are today at least two breadwinners in many families, then these families, despite the rise in living costs and wage stabilization, are probably better off than they were before the war. *The families which are suffering are those in which either the father or the mother is the sole breadwinner.* If this reasoning is correct, then the obvious non-inflationary solution to the wage question lies in the immediate adoption of a system of family allowances, based on the number of dependents. We are granting such allowances now for dependents of men in the Armed Services. Why not extend the same system to those who are loyally serving at home?

HUNTER AND BIAS

WHEN Catholics protest against charges of "clerico-Fascism" or Jews against anti-Semitism or Negroes against racial discrimination, their arguments, however well-founded, labor under the suspicion of being *pro domo sua*—of grinding their own particular axe. Very welcome, then, is such a statement as that issued to his Faculty by the President of Hunter College, George N. Shuster, warning against bias and discrimination, and making it clear that he means *all* bias and discrimination.

Dr. Shuster realistically ticks off the chief heads of possible professorial offense: cynicism about the war; blanket charges of disloyalty against Catholics or Jews; racism towards Negroes; uncritical adulation of the Russian system of government to the disadvantage of our own. The President of Hunter is not grinding anybody's axe. He is recalling to our intellectual leaders their duty of promoting mutual understanding through moderation and truth.

PROGRAM INITIATIVE

OVER and over again the military analysts of the war remind us of the critical importance of initiative. It is not only the general who gets there first who wins most battles, but the brain which thinks first and plans strategy while more hesitant types of mind are merely sitting back and awaiting future developments.

In our issue of February 5, AMERICA sought reasons for the lack of Catholic influence on contemporary thought, and found two reasons in particular for that phenomenon: the lack of lay leadership, and lack of program initiative. Events in the spiritual campaign emphasize the need of initiative in this field quite as much as in that of military operations.

A simple example may make this plain, the example of what sometimes happens when we are called upon to participate with those of other faiths in defense of good government or civic liberties.

In your home town a committee is organized, to deal, let us say, with a crime situation, or with racial disorders, or some other question of urgent social import. You, as a Catholic, are invited to join this committee. From the nature and dubious affiliations of some of those who sponsor or direct it, it is plain you may be faced by a disagreeable dilemma—unless you refuse participation altogether.

Giving only a reasonable amount of your time, you may find yourself in such a minority of opinion and influence that the committee's proceedings will be such as you will totally disapprove. It will sanction birth control, condemn religious education in the schools. If you wish to offset such a conclusion, you will need to give an unreasonable amount of your time to battle long hours with those who have ideological axes to grind.

There are many instances in which this is just what a zealous Catholic layman should be prepared to do. But even then, his precious time and energy are consumed in merely working *against*: attempting to stem a particular evil, but accomplishing little toward a positive and definite good.

Yet there are plenty of persons not of our Faith who have no such ideological axe to grind, with whom we can and should work—subject to the prudent cautions of our Faith. Why cannot we invite them to work with us on our terms? Since they seek programs and spiritual leadership in the vexed problems of the day, why cannot we offer them ours; come forward with our own solutions, worked out in Catholic round tables, as was suggested by Father Robert C. Hartnett in our issue of February 12? Here is proposed a common-sense plan.

Those whose ultimate programs we are bound to reprobate have discovered that *initiative in the field of unified action* is a powerful weapon for their devices. We may well do some experimenting to make it a still more powerful weapon for the causes and programs that are sanctioned by our own Faith and are approved by the better conscience of all sincere and God-fearing citizens.

LITERATURE AND ART

PAUL L. BLAKELY AS A STYLIST

HAROLD C. GARDINER

AUGUST 22, 1914, saw the publication of the then young Father Paul L. Blakely's second signed article in *AMERICA*; on March 6, 1943, the veteran journalist's last article appeared posthumously. By a strange coincidence, these two articles begin with much the same *mise en scène*; in 1914 it was "little Pieter van der Baarent," who "crept his unwilling way to the schoolhouse in the Bouwerie, with a dog-eared copy of the Heidelberg Catechism under his arm"; in 1943, the first actor in the scene "lived along the misty shores of the Zuyder Zee, this Dutch philosopher, and the smoke that curled from his pipe added to the general fog. But his conclusions were as clear as a June morning in Paris."

The twenty-nine years that were spanned by those two introductions were a period of prolific production. Literally thousands of articles and editorials poured from his battered typewriter, and on topics of wide variety. This facet of Father Blakely's journalistic labors has been noted in all the tributes that have appeared since his death a year ago this month. But one thing about his writing has not received its proper due, and I would like to dwell a bit upon it here. It is the quality, not the quantity, of his writing; it is his true eminence as a stylist.

If style be the man, then those of us who knew Father Blakely knew what to expect in his writing. But even those who never met him must have come, through the years, to feel that they did, actually, know him, for if ever an author wrote himself down in every paragraph, it was Father Blakely.

Read those two introductions quoted above, and you will find in them a little hint, it strikes me, of four elements of his character that constantly welled over into his written word and made it so distinctive. He was (and hence his writings were) warmly human, quietly and keenly humorous, shrewdly observing and "clear as a June morning in Paris."

The wide humanity of his writing sprang not merely from his priestly character and his deep sympathy for all the ills, spiritual and temporal, that gall humanity; it rose, too, from the catholic human solidarity he had got through his earlier schooling and reading. He knew an astonishing sweep of literature and this knowledge was trans-

lated in his writings into that mellow, cultured flavor that seems the cachet of those who have been really trained in the humanities. Even a cursory re-reading of him reveals this wide literary background: in some two dozen articles there are quotations from or deft references to such widely diversified authors as Johnson, Villon, Erasmus, Ascham, Newman, Stevenson, Kipling, Aesop, Irving Cobb, Sidney Smith, Lewis Carroll, Gilbert and Sullivan, Mr. Dooley, Wodehouse, and, of course, the old standbys, Shakespeare, Horace, Mark Twain and Dickens.

This loving and long friendship with such a wide range of literature found natural and delightful use by way of illustration and flavor in everything he wrote. He might be hewing with mighty strokes against the Lombroso theory of criminal physiognomy, but it was no dry-as-dust treatise when spiced with the phrase: "I fancy this tag-philosophy was old when Homer took it up to sing of the glaukopic goddess and of a hero swift of foot"; an article on the equality of women was no pedantic discussion, when he could so deftly call in Sidney Smith as witness that he "would as soon speak disrespectfully of the equator" as of votes for the fair sex.

Yet, despite all this wide reading and a delightfully facile and tenacious memory, there is in all his writings a distinctively American tone. He knew many authors, but I think he loved our own best. There is little evidence that he cared much for the New England Transcendentalists; Emerson and his whole school rather left him cold; but the warmth and raciness and shrewdness of Twain, Joel Chandler Harris and Mr. Dooley would have recognized a twin in him. This closeness to down-to-earth American life showed itself in the ability to catch the spirit of the times about which he wrote, and to mirror it in the very language. Here is a passage from *The American Spirit in Education* (vol. 45, p. 297):

The shadows were creeping over Sudbury town, in His Majesty's faithful Colony of the Massachusetts Bay, and still the selectmen deliberated. Plainly they were wrestling with business of no mean import. Full three hours ago, Minister Amos Shove, that Father in Israel, had brought his sermon to an end, and yet they tarried. Had the minister put his head out of the meeting-house window, he might have seen how the snow, whiter than his venerable beard,

was drifting in the ways, promising a perilous journey home for these men of God. But they would plod home that night content, thinking naught of the snows or of the biting winds that wailed in the shivering pines, could they take with them the proper solution of this knotty problem.

This ability to dramatize the American scene reached high excellence often, but perhaps never more movingly than in the editorial "July 4, 1776" (vol. 62, p. 351):

Lighting his candles, the lanky red-headed young man looked about him. The furniture in that room on the second floor of a bricklayer's house on Market Street in Philadelphia was of the plainest, but there was a deal table near the window, and a high-backed chair. He had brought his inkhorn with him, and paper.

The young man sat down, and for a moment rested his face in his hands. Then he drew his paper to him, tried his quill and fell to work. . . .

And as he works, we fairly hear the quill-scratches that penned the Declaration of Independence, so vividly does Father Blakely set the lonely momentous scene before us.

This dramatic quality, it must be admitted, particularly in his articles that dealt with sociological topics like sweat-shop wages and juvenile delinquency, not too infrequently took on a tinge of melodrama. Here, for example, is *Jim* (vol. 12, p. 78):

Jim is tired and hungry, and for some years he has been considerably underfed. The evening air is raw, full of a penetrating Autumn drizzle that gets under the warmest coat, and Jim's shoddy garment is none of the thickest. As he stumbles along—the pavements are bad along Whiskey Row—through an opened door, on a warm, almost sickening draft of alcohol-laden air, comes a burst of ragtime, and Jim hears the cards thumped down on the table, and the loud laugh of "good fellows." At home, there is the patient wife, good as gold, it is true, but little Katie is sick and cried all last night. . . .

This is not for the blasé, of course, but no one can deny its vividness, and it must be remarked that these melodramatic sketches were a defect (or a virtue) of his younger days. As his writing grew in vigor, he found that he did not need these purple mountings to convince us of the stark life of the under-privileged, the unfortunate. He grew more and more able to lash out at evil and to paint its horrid outlines without having to picture the death of Little Nell.

When he wrote, as he often did, with a deep and just indignation, his style crackled and sparked and, still writing with all charity and urbanity, he could out-Pegler that doughty journalist. Here is an example from an article (vol. 62, p. 482) criticizing the questions that the census-takers were allowed to ask:

Do not argue, Priscilla, that you can refuse to answer these questions, or any other questions that the snoopers may excogitate before the actual enumeration begins. Refuse, and jail for six months, with a fine of \$100, awaits you. Above all, Bill, don't exercise your wit when a snooper breaks in on your busiest hour. False or misleading answers are punished by a year in jail, plus a fine of \$500. You can't wisecrack the Bureau.

This is the law, although Congress did not know what questions the Bureau was going to ask when

it made the law. (Nobody knows exactly yet; not even the Bureau.) Congressmen think deeply; everybody in Washington, including the bright young men, thinks deeply. "Lost in thought" is another name for Washington. Just "lost" describes the rest of the country.

One question was set, and then rejected by the Board—"do you believe in God?" . . . But one question will not come up. It is this: what do you think of this snooping?

His shrewd humor was a pervasive, not an obvious thing. Often it creeps in in a telling adjective, as when he refers to the "encounter of the furious Swedes with the waddling chivalry of the Hudson Valley" (a reminiscence from Knickerbocker's *History of New York* and occasioned by the Lombroso article mentioned above); more frequently it springs from a quaint and salty comparison that is shrewd and droll, as when he says: "My great-grandmamma used to say, viewing my grandfather in one of his childish tantrums, that John would always be a small pot and soon hot," or when he states that the principle he is defending will remain true just "as long as ginger is hot in the mouth."

It is generally in the articles he wrote under "John Wiltbye" that he allows the fullest play to his definite gift of gentle fooling, and he was never in danger of hurting feelings thereby, because the one he spoofed most was himself. There is a fine flavor of companionship and attractive self-depreciation in such an opening to an article as: "Musing this afternoon in the shade of my fig-tree, and pondering upon this and that and topics of similar gravity, my mind went back to a convention of the National Educational Association." And what a *callida junctura*!

As to the clarity of Father Blakely's style, it can only be said that no one comes away from a reading of any of his articles without knowing just what he said. Your violence in disagreeing may be gargantuan, but his arguments were never muddled, nor his sentences cloudy. At the same time, as all the above has shown, his style was not clear with the bareness of the naked branch or the skeleton. Literary adornments, allusions, all the warmth of books and of life were there to help the clarity by making it glow. Even the delicacy of the language's rhythm, a grace not too frequently entertained in journalistic circles, finds expression in phrases like this, written of an old Negro gatekeeper of a Southern convent-school:

Farewell, Uncle Wiley. . . . When our time comes, we hope that you will be there to open for us the portals of the Heavenly City, as years ago you would swing wide the gate for the visitor, turning in from the limestone dust of the old Covington turnpike to the coolness and calm of the cloister at Cardome.

This brief and frankly admiring recollection of Father Blakely's too-little noted gifts as a stylist can do no more than merely suggest the literary treat that awaits a re-reading of him. As a concluding tribute, let me recall his avoidance of trite phrasing. For a journalist, grinding out his matter with little time to polish and refine, never, never to fall into the slovenliness of clichés is about as rare as—well, as hen's teeth.

A CITY CHURCHYARD

Eternity dwells here where time
Is an empty word in an empty rime,

But on this island's dusty shore
The noisy waves and breakers roar.

All the peaceless night the dark
Is cut by light in a traveling arc.

Heedless the day goes overhead
Above the lone, forgotten dead,

And when the birds go crying south,
Death is a word loud in the mouth.

Stripped of their motley, trees rise tall
Through the bleak and windy fall.

But winter's hush of snow comes down
A benediction on the town;

Till April sun makes briefly white
Each shabby tree with fragrant light.

*God's prophet stands with holy face
Silent within the market place.*

SISTER MARY EDWARDINE

THE DISCUS THROWER

From the day of the choosing
his arms were upflung to the stark
swift gesture of flinging
the Discus up to its arc.

And the Thrower Supreme Who threw him,
hurled to His pattern and place
came at the athlete's bidding
cutting through planet-point space.

From the day of the choosing
all worlds lay hushed to the risk
of his humbly hurtling to skyward
the white and wheaten Disk.

SISTER MARY MAURA

THE 6:30, WEEK-DAYS

This linen has been spun in Antioch,
This candle's glow was born in catacomb,
This stone was quarried by the living Rock
From his inverted world of hills in Rome.
This missal has been bound in ancient Gaul.
This chalice wrought by some far-seeing Celt,
Even the sun's long finger on the wall,
For centuries, at dawn, earth's pulse has felt.

Here Time slips from its space to endless room.
The Host, upthrusting, whitens History;
Here human flesh bursts into fadeless bloom;
This young priest lives before his ancestry.
The kneeling lines of unborn years are grey
Here at this early Mass, this very day.

SISTER ANNA MERCEDES

EPITAPH FOR A CRUSADER

(For John)

It is not the end, this sleeping
Beneath the green mended sod;
I shall find him and keep him forever
So help me God.

When the bugles rouse for reunion
We shall meet where the old teams play
In heaven, in football weather,
Carissime.

FRANCIS SWEENEY

CHILDREN'S MASS

Saturday laundered, Sunday styled,
(Now Rachel will be reconciled),

Knocking kneelers, kicking pews,
Shuffling down the aisle in twos

Comes Innocence demurely dumb
And sometimes sucking on a thumb,

And Puck redeemed in Buster Brown
Sentinelled by Sister's frown,

Scrambling down upon their knees
To bells that summon ecstasies;

All wrapped in Mystery unaware,
Divinity must find them fair,

But you and I will chide and check
And wear a millstone 'round our neck.

SISTER MARY IMMACULATA

RAINBOW

Strangely to him the rain brought peace
Where he believed peace could not fall.
On pain's dark flood with no surcease,
Relief came with the rain's soft call.

Dropping from lips all limpid light,
Those syllables awakened song,
Lilting in childhood vaguely bright,
Remembered long ago and long.

"A godly thing," she crooned, "to weep,
Water brings springing vine from stone,
Yet not within your soul to creep
As lion wounded and alone.

Green earth, once ocean, holds her hands
To welcome tears. Then let them flow
Rather than straiten the breast with bands
To silence life like numbing snow.

Tears are of joy; joy born of tears
As surely as a flower from sun,
To cloven rock resign your fears,
Trust in the rainbow once begun!"

LAURA BENET

New Book . . .

LATIN GRAMMAR

Grammar, Vocabularies, and Exercises in
Preparation for the Reading of the
Missal and Breviary

By
Cora Carroll Scanlon, A.M.
Milwaukee State Teachers College
and
Charles L. Scanlon, A.M.
Marquette University

- - - \$3.00 - - -

THE aim and scope of Scanlon's LATIN GRAMMAR are to prepare those with no previous knowledge of Latin to read the Missal and Breviary. Unlike most First Year Latin textbooks, it is not an introduction to the reading of Caesar.

Its twenty lessons embrace Latin grammar completely, from the first declension to the various uses of the subjunctive. Special drill in forms and vocabulary is provided by generous exercises. After the student has made a fair start, he will encounter reading lessons, which are connected passages from the two liturgical sources for which the whole book is a preparation.

A valuable part of the book is the Latin-English vocabulary. In this vocabulary and throughout the book the accented syllable is marked in all Latin words of more than two syllables.

The one-year course of study provided by this textbook should enable a diligent student to read the Missal and Breviary with reasonable facility.

B. Herder Book Co.

15 and 17 South Broadway
ST. LOUIS 2, MO.

BOOKS

A MATTER OF DEFINITIONS

HOW TO THINK ABOUT WAR AND PEACE. By Mortimer J. Adler. Simon and Schuster. \$2.50

WHEN you turn the last leaf of this book and finish reading (but not thinking), you say to yourself: "This is capable of doing either great good or great harm"—an implicit tribute to the brilliant mind and dialectic talents and facile pen of the professor of the philosophy of law at the University of Chicago.

Professor Adler, who was the author of the best seller, *How to Read a Book*, from which the present production borrows something both in title and spirit, contends that the *only* cause of war is anarchy, which to him means absence of government. Anarchy occurs wherever men or nations try to live together without each surrendering their sovereignty. There will be anarchy, and therefore war, in the world as long as there are sovereign states which are subject to no higher authority. "Peace" he defines as what we call civil order, which is disturbed by revolution. The intervals between international conflicts he defines as "truce." He says (p. 46):

In order to distinguish the strife which reduces civil peace to potentiality from the strife which actualizes the potentiality for international war, the words "war" and "truce" will always be used for the latter, and the word "peace" and "civil war" for the former.

The result of these definitions is the conclusion that peace is not possible until there is world government. Mr. Adler does not expect the realization of world government until at least 2444 A.D. Until then the relations between states will be merely a state of truce, when they are not a state of war.

There are many things to recommend Professor Adler's 301-page dissection of the thinking processes of those who must plan the peace. He insists that the mind must be purged of emotionalism in our notions about sovereignty and world peace. Surely one of the first requisites for thinking about war and peace is a calm dispassionate mind, for which, incidentally, the American public is not distinguished. He neatly expresses a forgotten fact in human government when he says: "Without might, men are not governed. They are merely admonished. Without right men are not governed. They are merely overpowered." He rightly asks—if economic rivalry, cultural antipathies, religious differences and isolated injustices exist within a civil community without causing civil war, why should these factors be allowed to provoke world wars? He differentiates sedulously between means and ends, and may he have many imitators.

It is on account of his definitions that the author is likely to incur the most criticism. If he wishes to understand peace and anarchy in the nominal definition which he takes such pains to explain, this is his right. But these definitions lead to sterile dialectics. For instance, he states that world peace (already defined as the absence of civil discord in a single political community), will not appear until there is world government. This is mere tautology. Again, if the intervals between wars are defined as truces between sovereign states, then to be sure peace will come when those different sovereignties are done away with and world government is substituted. Not a very enlightening conclusion.

These definitions lead him (and the reader) into confusion of thought when he comes to the chapter in which he criticizes the peace proposals of the recent Popes. He states that the Popes cannot be seeking peace (his definition) since they urge the independence of nations. Conspicuous by its absence, he says, is the theme that

world peace depends upon world government. Because the Popes have never come out for that world government which Mr. Adler here postulates, we still are not warranted in saying they seek only a "truce" (his definition). For while the Popes have not come out for a full-fledged world government, they have insisted upon the "rehabilitation of the juridical order," and upon the rigid and effective application of that juridical order to the affairs of independent states. This is something that from its very nature cannot exist without an organized international institution.

Further exception can be taken to the objective value of his definitions; for instance, that the intervals between wars are a mere truce. This is too broad a statement. Perhaps the interval between 1918 and 1939 was a truce, but it would be saying too much, for example, to insist that England's continental war with Germany in 1914 was a mere continuation of her continental war with Napoleon. Wars after all *do* end, just like family quarrels. The same can be said of the author's use of the word "anarchy" to describe relations between sovereign states, as though there are no juridical relations in the international community. This is tantamount to denying the validity of international law, something which one is not prepared to expect from a professor of the philosophy of law. If in the past this international law has not been supplemented sufficiently by physical force to be made effective, this is not because it was not law. Coercion is not of the essence of law, the *New Yorker* to the contrary notwithstanding.

Finally, objection can be made to the use of the word "pessimism" applied to any peace program which hints at the possibility of future aggressions by provisions for courts and sanctions. This is a twisting of words out of their customary connotation. We do not call one a pessimist who is all in favor of maintaining a police force against violence, a fire department against conflagration, or a Red Cross unit against catastrophe.

ROBERT A. GRAHAM

COMMON GROUND

RUSSIA AND THE UNITED STATES. By Pitirim A. Sorokin. E. P. Dutton and Co. \$3

IT would be difficult to exaggerate the value of this book. Its author enjoys the reputation of integrity in speech and fulness of knowledge. From 1889 to 1922 he lived in Russia. As a professor of sociology at the University of St. Petersburg, he gained from Lenin the encomium of "the most implacable leader of the Russian anti-Communist intelligentsia." Since 1923 he has resided in this country, a sociologist at Minnesota and Harvard and a leader in his profession. He is thus eminently fitted for the socio-political essay on which he embarks.

Sorokin originally gave these chapters as lectures in the interest of a lasting peace. What he writes will shock many who know little of Russian history. But his book is undoubtedly destined to exert a powerful influence on our national understanding of his mother country. For this reason it cannot be passed over by thoughtful readers.

Russia and the United States can and should be friends. That is his message. Its basis is the fundamental compatibility of the two peoples.

To save the composure of the reader, it may be better to advise first the reading of Chapter Nine, "The Russia of the Post-Destructive Phase of the Revolution." Here one will see clearly that Sorokin is neither under any illusions nor addicted to Communist propaganda. That said, what of the book?

In the first place, it is forthright. He who addresses such a topic as the likeness between Russia and the United States must be forthright today, or lose his case. The topic is filled with specters, and it is nevertheless imperative. The directness of the treatment may deceive one as to its depth. This book is clear, but it is also deep.

Russian history and American history form the background for the comparison drawn. For the immediate

Books to Read

EMMANUEL

A small size with very large type. Complete prayers and devotions. 302 Pages. 2½ x 5 inches. Cloth. Red edge: \$1.25—Gold edge: \$2.00

NEW MISSAL FOR EVERY DAY

Revised Edition, 2 Books in one. A complete Missal plus prayers of devotion. 1344 Pages. 3½x5¼". Cloth, red edge: \$3.75 Seal leather, gold edge: 5.75

THE CATHOLIC GIRL'S GUIDE For girls of Teen-age. Complete with Morning and Evening Prayers, Confession, Communion, The Mass. 680 Pages. Cloth. Red edge: \$2.25—Gold edge: \$3.00

COMMUNION DEVOTIONS FOR RELIGIOUS

By the Sisters of Notre Dame. For members of all Religious Communities. 754 Pages. Cloth. Red edge: \$4.00—Gold edge: \$5.50

THE RACCOLTA

700 Pages of Prayers

The Holy See's Official Book of Indulged PRAYERS FOR EVERYBODY
PRIESTS - RELIGIOUS - LAITY

This book is a treasury of the Church's only official indulgenced prayers. There are prayers for every purpose—every occasion, from the briefest ejaculations to the complete Novena, as well as Prayers to God, the Blessed Mother, and the Saints. All the Indulgences of the 700 Prayers in The Raccolta can be gained for the Souls in Purgatory. 12 Mo.

\$3.85 the copy—Boxed

4½ x 7" Printed in red and black.

Missale Romanum

Editio juxta Typicam Vaticanam

Benziger Brothers, Inc.—U.S.A. Liturgical Editions Now Offer A Missal For Every Size Altar.

OCTAVO MISSAL
Side Altars, etc.
7 x 10"

Im. Leather...\$15.00
Red. Leather...20.00
Red. Morocco 23.00

QUARTO MISSAL
Church Altar Use
8 x 11"

Im. Leather...\$25.00
Red. Leather...32.00
Red. Morocco 35.00

LARGE QUARTO
Main Altar Use
9 x 12½"

Im. Leather...\$30.00
Red. Leather...37.00
Red. Morocco 40.00

BENZIGER BROTHERS, Inc. — 26-28 PARK PLACE — NEW YORK 7, N. Y.

Boston: 106 Chauncy St. - Chicago: 223-5 W. Washington St. - Cincinnati: 429 Main St. - San Francisco: 758 Mission St.

Books to Read

MARRIAGE LEGISLATION in the NEW CODE

Rev. H. A. Ayrinhac, S.S. Revised by Rev. P. J. Lydon, D.D. \$4.00

SEX EDUCATION and Training in Chastity

Rev. F. M. Kirsch, O.M. Cap. \$2.50

AN EPITOME of the Priestly Life

By Canon Arvisenet—Adapted by Rev. F. J. O'Sullivan \$4.00

THE SISTER IN CHARGE

By Rev. M. J. Schmid, S.J., - Rev. N. F. Speicher, O.M. Cap. \$2.50

THE CATECHISM EXPLAINED

By Rev. F. Spirago \$5.00

AS THE MORNING RISING

The girlhood of famous Mother Seton. By Sigrid Van Sweringen \$2.75

THE UNBIDDEN GUEST

A novel by Frances Cooke \$1.00

Breviarium Romanum

2nd PRINTING

Editio juxta Typicam Vaticanam

4 Volumes—12 Mo. 4½x7"—Printed on non-transparent India paper. All the new Offices are in their proper place, including the Office of the Holy Popes. Accurate text and references.

No. 7-3023 Black. American Morocco. Gold Edge Set: \$32.00
No. 7-4025 Black. Goatskin Morocco. Gold edge Set: 40.00

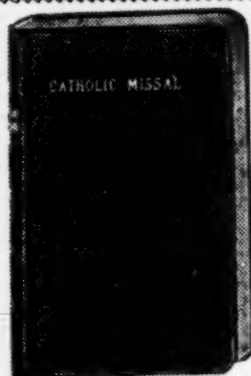
THE COMPLETE MISSAL
THAT HAS
LARGE CLEAR TYPE

The
**CATHOLIC
MISSAL**

\$3. to \$10.

At all Catholic Bookstores

P. J. KENEDY & SONS, Publishers, NEW YORK 8, N. Y.



Size 6 1/4 by 4—1248 pages

FORDHAM UNIVERSITY

NEW YORK, N. Y.

Founded in 1841 * Conducted by the Jesuits

At Fordham Road, Bronx, New York 58, N. Y.

Fordham College. Boarding & Day School on 70 Acre Campus.

Fordham College, Evening Division.

School of Business (Evening Session Only).

College of Pharmacy.

Graduate School of Arts and Sciences.

Fordham Preparatory School.

At 302 Broadway, New York 7, N. Y.

School of Education. School of Law.

At 134 East 39th St., New York 16, N. Y.

School of Social Service.

Four Residence Halls for Men—St. John's Hall;

Bishops' Hall; St. Robert's Hall; Dealy Hall.

One Residence Hall for Religious Women—St. Mary's Hall.

Accelerated Time Schedule for War Duration in All Departments

Catalogues for Each Department Sent on Request

COLLEGE OF THE HOLY CROSS

WORCESTER 3, MASSACHUSETTS

1843-1944

Entrance by Certificate or by Examination

Conducted by the Jesuits

DEGREES, A.B., B.S.

BACHELOR OF ARTS

BACHELOR OF SCIENCE IN BIOLOGY, CHEMISTRY

PHYSICS, BUSINESS ADMINISTRATION, HISTORY

SOCIAL SCIENCE AND EDUCATION.

Next Freshman Entrance March 1, 1944

New courses especially adapted to
the nation's officer training program.

Bulletin of Information on Request

Address Dean of Freshmen,

College of the Holy Cross, Worcester 3, Mass.

NEW TESTAMENT

ORIGINAL RHEIMS-CHALLONER VERSION

NEW 1942 EDITION WITH

imprimatur of Archbishop Francis J. Spellman, S.T.D.

POCKET SIZE, 3 1/4 x 5 1/2. 600 PAGES

No. 118. Cut Flush. Imitation Leather **60 CENTS**

At all Catholic Book Stores. Write for Circular AT48.

33 Barclay St. **C. WILDERMANN CO.** New York 6, N. Y.

THE DOUAY BIBLE HOUSE

problem the author holds us in constant touch with the Revolution, and there is no discounting his sureness in that matter. However, he keeps on insisting that the Revolution had two phases, the Destructive Phase, roughly 1918-1934, and the Post-Destructive Phase, 1934 to the present war. Yet one who judges Russia only from the Revolution simply casts aside the age-long story of the Russian people, and it is this which gives body to his narrative.

He opens with his fundamental thesis on peace and war. Here he shows that no clash in vital interests ever broke the peace between the two countries, and their mutual congeniality led to mental, cultural and social relationships of great value. Both peoples live in vast continents, where expansion went on peacefully in the main, where unity in diversity produced a complex, harmonious citizenry. Demolishing the "myth of the *âme Slave*," he notes our kinship in character, in brotherhood, open-mindedness, equality, courage, tolerance, lack of conquering imperialism. Social institutions are surveyed with typical Sorokin thoroughness and assurance. The chapter on religion is worth careful study, despite a hasty generalization on Catholic war-mindedness.

In dealing with the creative blossoming of the two nations, he points to similar unrivaled progress in population growth, industrial production—all outside the sphere of the Revolution—law, science, drama, music, literature, social and educational institutions. His judgment of the United States in these points will hearten many of our pessimists, particularly in the remarks (page 124) on "the American plutocracy," which he finds "the most creative, the most generous, and the most highly moral among all the plutocracies in the world."

No more incisive account of the Russian Revolution has appeared than his treatment in Chapter Nine. "The paranoiac fear of the counter-revolutionary" wrought fearful havoc, with himself one of the victims. Czarist Russia in his mind failed not because it was too tyrannical but because it was impotent. The fevered Marxists swept everything before them, family life, individual rights, almost the total economy of the land, but they ended in liquidating themselves, as so often happens in revolutions. While he sees the present regime as a continuing of the *Etatisme* or Statism which is found in many places other than a Communist state, he feels assured that a decent peace will end that system, no matter how much some of its present leaders long for the fatuous Communist society. For the trends of life inevitably erased the "classless society" and the "equality" of the old slogans, and brought back rank according to merit, reward for ability and work, respect for family life, a deepening of religious fervor, even some beginning of religious freedom.

To speak of the unavoidable conflict between the two peoples is, to Sorokin, "talking of the struggle of corpses." Today he finds Communism, in its Marxist sense, a corpse in Russia. The Communist Party—now officially called the Bolshevik Party, that is, "the voice of the many"—still forms the Party State and, as was said, it regiments all according to classic Statist notions. But every one of its principles has been revoked in actual practice.

Thus far Sorokin writes a splendid book, and a needed corrective for those whose only acquaintance with Russia dates from that Red Day in November, 1917, when Lenin and Trotsky ushered in the most horrible revolution in world history. But he has not treated the most pressing of all problems in the case.

What about Russian ambitions? Why is the Tito type of government being planted in many European countries? Why do Communists with forged or stolen passports go out of America at this very moment, to build up centers of activity in the strategic foreign points? Why is Mr. Oumansky carrying on the multiple Soviet activity from the Soviet headquarters of America in Mexico City?

In Soviet foreign policy Sorokin evidently sees nothing worth remarking. Despite all the excellences of his book, there is the fatal error. His two brilliant chapters

on a just and lasting peace make but fine oratory, unless the available evidence on Communist Parties in Europe and America is completely fabricated. Minor blemishes in the historical matters of this document—such as the supposed Scandinavian origin of the Muscovite government—are few and negligible. But if the Soviet is actually engaged in building a great Russian Empire, embracing most of Europe and of Asia—as is said by some in a position to know—then we need something more on "Russia and the United States."

W. EUGENE SHIELDS

FREE FROM FREUD—EXCEPT

MODERN WAYS WITH CHILDREN. By Elizabeth B. Hurlock. Whittlesey House. \$2.75

THIS is a very readable and informative book for parents, and especially mothers. For the most part there is a saneness of approach that can issue only from a wide command of the literature on child psychology and from the experience of a loving parent with her own children. Many a home crisis is resolved without recourse to methods which could not be used by the ordinary parent. It is all the more regrettable, then, to have to disagree with Dr. Hurlock on sex education.

Especially in the chapter on discipline, Dr. Hurlock shows that she has emancipated herself from the false Freudian principle that all repression is bad. But there has been no transfer to the matter of sex enlightenment. The author seems obsessed with the awful consequences that would follow if anything were withheld from the child. This fear is extended to the case where a child fails to show curiosity in these matters. She believes absolutely in the mere efficacy of instruction, but manifests little concern over the dangers of artificial stimulation of the sex instinct through unnecessary or all-out instruction in these matters at early levels. It looks very much like the scriptural straining of gnats and swallowing of camels. Not content with all-out instruction, accommodated, of course, to the intellectual capacity of the child, she advocates a laissez-faire attitude in regard to the child's personal explorations and even countenances what Kanner has, in ridicule, characterized as "educational" exhibitionism. If I understand her correctly, she advocates mass instruction in the school.

The Catholic attitude towards sex instruction may be briefly summarized. We believe with Dr. Hurlock that the truth must be told, but truthfulness need not be exhaustive. Information is to be guided by the questions of the child, and graded not merely in accordance with the intellectual stage of the child but more importantly with the moral strength of the child. We do not believe that all-out instruction is dictated for early childhood, and exhibitionism is not defensible morally. Dr. Kanner has shown how this graded instruction may be given and all the advantages which Dr. Hurlock envisages from all-out instruction attained in his fine little book: *In Defense of Mothers* (p. 152).

Catholic parents, loving custodians of a normal home, are not unduly alarmed if their children do not manifest the morbid curiosity displayed by the children reported in Dr. Hurlock's book. But they are deeply concerned to keep the child's mind pure and in strengthening his will to self-control. If there is repression there, any conflict will be avoided if the child has learned the advantages and nobility of purity. Thwarting of an instinct or need only leads to conflict or difficulties, when the child or the man regards the gratification of instinct as demanded, or when he has been taught that. But as long as Catholic children are taught that they have a will and are given the proper motivation in the form of ideals and are assisted by Divine Grace, there need be no abnormality, though the child may have to fight temptation. But even Aristotle the pagan used to say that the end of education was to teach the child to go without things and to conquer and control his sense appetites

HUGH J. BIHLER, S.J.

SPIRIT OF FLAME

A STUDY OF ST. JOHN OF THE CROSS

By E. ALLISON PEERS

St. John was a Spanish Carmelite friar, born just four hundred years ago. He is unquestionably one of the world's greatest mystics, one whom we shall understand, appreciate and love after reading this practical study by the outstanding authority on his life.

E. Allison Peers is an English scholar and teacher and has made a complete English translation of the works of St. John of the Cross. Price, \$2.00

At your bookstore or direct from

Morehouse-Gorham Co. 14 East 41st Street
New York 17, N. Y.

BOHAN-DUNN, INC.

MEN'S CLOTHING

170 FIFTH AVENUE, NEW YORK 10, N. Y.

READY TO WEAR

BLACK AND OXFORD GREY SUITS, TOPCOATS
AND OVERCOATS. Also BLACK, Odd TROUSERS.

Store Hours: 9 to 6—Thursdays 'till 8 P.M.

GRamercy 5-4736 Entire Second Floor cor. 22nd Street
Mail Orders Solicited

U.S.A. LITURGICAL EDITIONS

Produced by American Labor and Industry

A MISSAL FOR EVERY SIZE ALTAR

LATIN HAND MISSAL, 4 1/2 x 7. Im. Lea. \$8.50

OCTAVO MISSAL ROMANUM.

7/10 Red Lea. 23.00

SMALL QUARTO, 8 1/11 inches. Red Lea. 35.00

LARGE QUOTA, 9 x 2 1/4 in. Black Lea. 39.00

BENZIGER BROTHERS, INC.

26-28 Park Place, New York 7, N. Y.

Breviarium Romanum

2nd PRINTING—12 Mo. 4 1/2 x 7—4 Vols.

322—BLACK LEATHER Set: \$22.00

402—BLACK GOATSKIN Set: 40.00

ALTAR MISSALS

OCTAVO 7x10"—Red Maroon \$23.00

Imitation leather: \$15.00—Red leather: 20.00

SMALL QUARTO 8x11"—Red Maroon 35.00

Imitation leather: \$25.00—Red leather: 32.00

LARGE QUARTO 9x11 1/2"—Red Maroon 40.00

Imitation leather: \$30.00—Red leather: 37.00

THE NEWMAN BOOKSHOP-Catholic Booksellers

Westminster, Md., and 826 Newton Street, Brookland, D. C.

Catholic and Secular Books of All Publishers Promptly Supplied.

Best Library Discounts to All Catholic Institutions. Secondhand

Catholic Books Bought and Sold. Catholic Libraries Purchased for

Cash. Catalogue issued monthly to Reverend Clergy and Religious.

Academy Mount Saint Vincent

TUXEDO PARK, N. Y.

Founded 1847—Chartered by the Regents

A country school for girls twelve to eighteen years. Intensive College Preparatory and General Courses, Art, Music, Dramatics.

Organized Athletics

All sports in season

CATALOGUE ON REQUEST

Georgetown

Visitation Convent
WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

... 145th YEAR ...
ADDRESS HEAD MISTRESS

College Preparatory and
General Courses, Junior
College, Secretarial and
Medical Secretary
Courses, Boarding and
Day. Sports, Advantage
of Country Life in the
National Capital.

ACADEMY OF SAINT JOSEPH

IN-THE-PINES BRENTWOOD, LONG ISLAND NEW YORK

BOARDING AND DAY SCHOOL
FOR GIRLS

Address: Directress

School Departments
Elementary and High
Affiliated with the
State University

Complete courses in
Art, Vocal and Instru-
mental Music, Com-
mercial Subjects; Exten-
sive Grounds; Athletics;
Horseback Riding; Out-
door Skating Rink.

THEATRE

COLLEGE OF MOUNT SAINT VINCENT SCHOOL OF NURSING

conducted in cooperation with
ST. VINCENT'S HOSPITAL, NEW YORK CITY
offers courses leading to Diploma of Nursing and
Bachelor of Science Degree with a major in Nursing
Write for Bulletin A
DIRECTOR OF NURSING
COLLEGE OF MOUNT SAINT VINCENT
Mount Saint Vincent-on-Hudson, New York 63, N. Y.

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK
Conducted by the Sisters of the Divine Compassion
FULLY ACCREDITED Standard Courses in Arts and
Science, pre-medical, journalism, teacher training,
secretarial studies, library, science, fine arts.
Unusually beautiful location. Extensive campus.
Forty minutes from New York.

College of New Rochelle

NEW ROCHELLE, N. Y.
Conducted by the Ursuline Nuns
Offering A.B. and B.S. degrees
Accredited by the Association of American Universities
WESTCHESTER COUNTY
Sixteen miles from Grand Central Station, New York

MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON
NEW YORK
Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal
Arts. Confers B.A., B.S. degrees. National Defense Program. Pre-Medical.
Secretarial. Home Economics. Art. Music. Pedagogy. Journalism. Dramatics.
Directed field trips in all departments. Athletics. Special two-year course.
EXTENSIONS: 1027 Fifth Ave., N. Y. C.; Paris and Rome. Address Secretary.
MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.
Fifth Avenue and 94th Street, New York City. Address: Reverend Mother

College of Saint Elizabeth

A CATHOLIC COLLEGE FOR WOMEN, on the approved list
of the Association of American Universities. Campus of 400 acres.
Modern residence halls. Standard courses in arts and science.
Commerce, home economics, pre-medical, medical technology, teacher
training, music. B.A. and B.S. degrees.
Address Dean, Convent Station, New Jersey

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland
An Accredited Catholic Institution for the Higher Educa-
tion of Women Conducted by the School Sisters
of Notre Dame. Exceptional Advantages.
FOR INFORMATION ADDRESS THE REGISTRAR

ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

Catholic College for the Higher Education of Women. Conducted by
Religious of the Holy Child Jesus. Incorporated under the law of the
State of Pennsylvania with power to confer Degrees in Arts and
Sciences. Resident and non-resident students. 11 miles from Phila-
delphia Main Line P.R.R. Fully Accredited. Telephone Bryn Mawr 14.
ADDRESS: The REGISTRAR

DUNBARTON COLLEGE OF HOLY CROSS WASHINGTON, D. C.

Liberal Arts College for Women. Fully Accredited.
Conducted by The Sisters of the Holy Cross
Address: Registrar, 2935 Upton St., Northwest

MEXICAN HAYRIDE. Put down *Mexican Hayride* as a sure cure for your next attack of depression. The story by Herbert and Dorothy Fields won't bother you at all. In fact, the chances are that you will hardly know it is there. But the offering is superbly put on by Michael Todd, with everything you could desire in the way of brilliant background, high spirits, capital dancing and good singing. I have not even mentioned Bobby Clark, though he is with us practically all the time and is amusing most of the time.

Cole Porter has turned out some capital songs, including at least one popular hit. Add to all this that the chorus girls are pretty, the costumes are gorgeous, and the production is directed and lighted by Hassard Short. Then you will know what to expect and how quickly your spirits will rise under the effect of the general élan at the Winter Garden.

June Havoc puts much pep and ginger into her role, and is rapidly becoming a toast on Broadway. Corinna Mura has a good voice and sings charmingly, and Wilbur Evans sings the various love songs to perfection. The Hermanos Williams Trio is all it should be, and Paul Haakon can not only dance well but has made a success of the choreography. Others worth waiting for are Bill Callahan, George Givot, Paul and Eva Reyes, Bobby Lane and Claire, Luba Malina and Marta Nita.

The big hit among the songs is *I Love You*, sung first by Mr. Evans, and repeated during the performance till the audience is humming it, usually off the key. But a trifle like that disturbs no one. We merely settle back more comfortably and wait for *Carlotta* and *What a Crazy Way to Spend Sunday*, till we positively catch our breath.

If I have conveyed the fact that all this is not leading to anything but high enjoyment, uninterrupted by the intricacies of the plot, I have prepared you for a delightful medley of dancing, singing and vaudeville acts which call for no brain work by authors or audiences. But you will leave the Winter Garden feeling refreshed and struggling with an impulse to do a little solo work on *I Love You*.

When the excitement threatens to calm down during the performance, Bobby Clark can always send it up again by tooting his flute or singing a song, such as *Girls* or *Count Your Blessings*. Also *Mexican Hayride* is on the whole a clean offering, getting most of its effects by clean work.

Probably the best of the dancing, though it is all enchanting, is Paul Haakon's bull-fighting number, full of grace and dash. Altogether, the new Todd show promises to be with us a long time.

WALLFLOWER. Meyer Davis's production of *Wallflower* at the Cort Theatre is having many birth pains and will hardly survive the experience. It is an uneven piece of work, by Mary Orr and Reginald Denham, with a pleasant first act, a second act which is full of unpleasant suggestive dialog, and a third act that is merely dull. The two leading girls, Mary Rolfe and Sunnie O'Dea, deserve something much better.

Walter Greaza as their father is an excellent actor, but a bit over-explosive at moments. There is much laughter in the audience, most of it uncomfortable and self-conscious.

TAKE IT AS IT COMES. It must be admitted that here, in all probability, is another of those swift failures which disappear almost immediately after production, and for the best of reasons. This offering, written by E. B. Morris, and put on at the Forty-eighth Street Theatre by Armin L. Robinson, is at first merely dull and then incredible.

ELIZABETH JORDAN

FILMS

JANE EYRE. Charlotte Brontë's century-old classic has received rather generous treatment on celluloid. The sometimes preposterous melodrama of the tale is translated into as believable as possible drama, though it is always dated, with its early Victorian atmosphere almost creaking now and then. Probably most cinemagoers are familiar with the strange vicissitudes that beset the life of the tale's forlorn little heroine. Her childhood—a thing of suffering in a charity school—those later stormy years as governess at Thornfield Hall, the strange moods of its master, his horrific locked-up secret and her tempestuous love affair with the man all provide abundant melodrama. Joan Fontaine, through her quiet, appealing interpretation of the title role, endows the whole with a semblance of credence that is not intrinsic to the material. Miss Fontaine always impresses with convincing performances, and this is no exception. In contrast, Orson Wells as the anguished, arrogant hero does such a violent piece of acting that he makes one wonder whether he ever really came down to earth or whether he still resides among the Martians. With a studied, flamboyant air, he struts through the complicated events and mumbles his lines in a remote, detached manner. Two small actresses, Peggy Ann Garner and Margaret O'Brien, demand bouquets for their charming contributions. Henry Daniell and Agnes Moorehead are properly despicable in unattractive roles. Because the settings and photographic effects are so expertly suited to the desolate tones of the tale, they merit praise and comment. The former successfully capture the somber mood of the drama, while effective lights and shadows accent its eeriness. Robert Stevenson's direction soft-pedals the more incredible moments in the tragic chain of events, and handles the dark melodrama with the proper touch. *Adults* will want to write this on their cinema list, and even those who have a nostalgic devotion to Miss Brontë's work will not find it disappointing. (Twentieth Century-Fox)

PASSAGE TO MARSEILLES. Humphrey Bogart is presented to his fans in a turbulent chronicle of unrepentant convicts and murderers who achieve the crown of heroism because they fight for their country. This is sensational propaganda from start to finish, so much so that its equality as entertainment may seem debatable to some. Five convicts escape from the penal colony at Devil's Island. Picked up by a French freighter, they are on the high seas when word of France's surrender reaches them. Eventually they arrive in England and heroically carry on the fight to liberate their homeland. Brutality, cold-blooded killings and flaming hatred mark each step of progress in this journey. War-sated audiences are likely to find in this film an overdose of that strong diet, and besides it must be rated as *objectionable* because in one sequence the unethical killing of helpless enemies is sympathetically and approvingly presented. (Warner Brothers)

THE IMPOSTOR. Here is another war story built around the Fighting French, and with the hero an ex-convict. However, the record is presented without any undue violence, and the one-time criminal is truly regenerated, learns the real meaning of patriotism, of friendship and of responsibility to the extent that he sacrifices his life for his comrades and his country. Jean Gabin plays the part of the fraudulent soldier, a convict who has stolen a dead man's uniform and papers. There is plenty of action and a generous dash of sentimentality in this narrative. The offering is geared for *mature* audiences who are warned that this is another unrelieved war drama, of which you may have had your fill by now. (Universal)

MARY SHERIDAN

LOYOLA SCHOOL

FOR BOYS FROM AGE EIGHT

980 Park Avenue, New York 28, N. Y.

Conducted by the Jesuits

FIVE UPPER GRADES
OF ELEMENTARY SCHOOL

★

FOUR YEARS
OF COLLEGE PREPARATORY

★

A Catholic Day School with traditional classical training and special emphasis on Mathematics and Science. Special Course in Aeronautics. Fully Accredited.

★

MILITARY TRAINING

Military Uniform worn in school

★

Complete Program of Athletics

Apply to: Rev. Walter A. Reilly, S.J., Headmaster

PIUS XII ON WORLD PROBLEMS

Compiled by James W. Naughton, S.J., this book is an excellent choice. This is reading that would spread the reign of Christ on earth. Acquaint yourself with the gospel of Pius XII.

\$2.00

70 E. 45th St. THE AMERICA PRESS N. Y. 17, N. Y.



JOHN J. HOGAN, INC.
SIX EAST 34TH STREET, NEW YORK
Opposite B. Altman's 34th Street Entrance
Telephone: CA. 6-6774

EYE EXAMINATIONS

• Three Registered Optometrists having years of experience are at your service, to give you examinations and advice.

• GLASSES at reasonable prices. ESTABLISHED 1892
Louie Marchling and Staff Optometrists

GOOD
FOOD

FOR



PLEASED
GUESTS

JOHN SEXTON & CO.

CHICAGO — BROOKLYN

DALLAS — ATLANTA — PITTSBURGH

BROOKLYN PLANT

Imlay & Bowne Sts.

Cumberland 6-4080

SIENA HEIGHTS

COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited Conducted by Sisters of St. Dominic
Bachelor Degrees in Arts, Science, Philosophy, Music,
Home Economics, Commercial Education; Teacher Training,
Dramatics, Pre-Legal and Pre-Medical Courses.

Two-Year Terminal Course in Secretarial Work.

Exceptional Opportunities in Art.

Beautiful Buildings

Interesting Campus Life

For further information Address the Dean

ON ADJACENT CAMPUS

St. Joseph Academy offers exceptional advantages
for girls in high school and the grades.

INCORPORATED IN 1897

TRINITY COLLEGE WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by The Sisters of Notre Dame of Namur

For Particulars Address the Secretary of the College

COLLEGE MISERICORDIA, DALLAS, PENNSYLVANIA

10 Miles from Wilkes-Barre

Catholic *Accredited

RESIDENTIAL AND DAY

Degrees in Liberal Arts, Science, Music, from London, England
Pre-Law; Pre-Medical

100-acre country campus, metropolitan advantages

SELF-EDUCATION STRESSED

*DISTINCTIVE

ADDRESS REGISTRAR

Regis College, Weston, Massachusetts

Conducted by Sisters of St. Joseph - Offering A.B. and B.S. degrees
Standard Pre-Professional Courses for Preparation for
Teacher-Training for Secretarial Science, for Home
Economics, for Social Service and Pre-Medical are offered.

For Catalogue, Address The Registrar

BRESCIA COLLEGE

Formerly known as
URSULINE COLLEGE

NEW ORLEANS, LOUISIANA

AFFILIATED WITH THE CATHOLIC UNIVERSITY OF AMERICA

Courses Leading to Degrees in Arts, Sciences and Philosophy,

Teachers Certificates, Commercial and Secretarial Training.

For further information, address Office of the Dean, 2635 State St., New Orleans, La.

COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges.
Accredited by the Association of American Universities. Registered
for Teacher's License by New York Board of Regents. Degrees of
Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nurs-
ing. A standardizing Conservatory of Music is maintained in connec-
tion with the College. Picturesquely located on the upper Mississippi.
One hundred acre campus. Served by the "Zephyr", "Hiawatha",
"The 400". ONLY FIVE HOURS RIDE FROM CHICAGO

COLLEGE OF CHESTNUT HILL

CHESTNUT HILL,
PENNSYLVANIA

Conducted by the Sisters of St. Joseph

Approved by the Association of American Universities

For further information write to the Registrar

Prospective students should make early application

IMMACULATA COLLEGE

IMMACULATA
PENNSYLVANIA

Sisters, Servants of the Immaculate Heart of Mary

Fully Accredited; Degrees; Arts, Sciences, Pre-medical, Secretarial,
Music, Vocational Home Economics, High School Teacher Certificates,
swimming pool, lake, campus 327 acres, athletics, riding, sports.
View-book on request. 40 minutes from Philadelphia.
Phone: Malvern 2201. Cable: Marriimmac.

PARADE

(Bill, a taxicab driver, walking to the garage to get his
taxicab meets Harry, another taxi man). . . .

Bill (joining Harry): How's things goin', Harry?

Harry: Better'n for a long time. Taxi guys are in the
money now, but I don't know as it'll last.

Bill: Maybe not.

Harry: I been gettin' along all right, but my brother
George ain't so good. You never know George, do you?

Bill: No, I don't. What's the trouble?

Harry: He has an accident some time ago, and he gets
a trick knee out of it which is a headache to him.

Bill: Tough.

Harry: It's funny how a holy guy like George who won't
miss church Sunday for nobody gets a trick knee and I
miss it sometimes and don't get no trick knee.

Bill: You ain't hankerin' after one, are you?

Harry: You're tootin', I ain't, Bill. But its funny.

Bill: There's explanation for these here things, Harry.
Maybe George's trick knee will make him a still better
man, and maybe you'll get something even worse hap-
pen to you later that'll make you a better man.

Harry: Well, I ain't in no hurry. George's got another
sorrow too. You see, George is never married before,
and five years ago he marries a divorced woman down
at City Hall. So George has to go to the Sacraments
alone. His wife can't go up to the altar rail with him
'cause she's a divorced woman. George feels this terrible.

Bill: But he can't go up to the rail, either.

Harry: Why can't he? He ain't never been divorced.

Bill: Well, if you and George don't know any better, I
ain't the one to be tellin' you. But you better have
George speak to a priest about that. (They reach the
garage. Bill gets his cab, starts out. After several blocks,
he is hailed by a young man with a girl).

Young Man (getting into cab with girl): Do you happen
to be a Catholic?

Bill: Yeah.

Young Man: Well, take us to the nearest Catholic
church.

Bill: OK.

Young Man: I guess I might as well tell you. We're
Catholics, too. I'm a taxi man from another city. Yes-
terday we went to a little down the river, looked up a
Justice of the Peace and got married. Then later we
find out he's not only a Justice but also a Protestant
minister. So now we're beginnin' to worry maybe our
marriage ain't valid. So we want to ask a priest about it.
Bill: And you thought the marriage woulda been all OK
if he is only a Justice?

Young Man: Yeah.

Bill: You two go to Catholic schools?

Young Man: No.

Bill (stopping car): Here's the rectory. Speak to the
priest, and then you're goin' to be learning something.
(Bill drives to another rectory to see Father L. He tells
Father L. of the incidents.)

Bill: Father, there's a lot of taxi men never go to
Catholic schools, and they don't know their religion.
Why can't they be organized and taught it. We got Cath-
olic cops goin' to Communion in a body, Catholic fire-
men, Catholic letter-carriers. Why can't we have Cath-
olic taxi drivers goin' to Communion in a body?

Father L.: Sounds as though you have a good idea there.

Bill: I'll certainly see if something can be done.

(Bill, arriving at his corner stand, tells Louie, another
taxi man, of his experiences.)

Louie: Some people are goin' to do all right for them-
selves on the last day because of dumbness.

Bill: Not dumbness, Louie. Ignorance. But the ignorance
is often their own or somebody else's fault.

JOHN A. TOOMEY

CORRESPONDENCE

SODALISTS AND SOLDIERS

EDITOR: After reading the very inspiring article entitled *Back From the Gates of Hell*, by Mr. Lester Luther, in your publication of a few weeks ago, I decided to write to you on behalf of Father Thomas Matthews, S.J., our Moderator, and the Freshman Sodalists of Xavier High School. My purpose in writing is twofold: first, to express our wholehearted appreciation of Mr. Luther's article; and, secondly, to outline our future campaign of spiritual aid to the members of the armed forces returning from battle who are in need of it.

We are aware of the ever increasing toll which is being taken in the lives of our fighting men in this deadly conflict and, moreover, the large numbers of wounded and physically maimed who are filling our hospitals to capacity. These men will certainly need rehabilitation, both spiritually and physically. However, we are interested in their spiritual welfare above all else. As they can receive the grace of perseverance in their sufferings only through prayer, we have decided on what might be called a revolving Spiritual Bouquet, which we intend to put into effect during our second year.

We plan to divide the Sodality into four groups. Each of these groups will have its appointed devotion. There will be a group for Mass and Holy Communion, another for the Rosary, a third for the Stations of the Cross, and a fourth for special meditation. These groups will alternate from time to time and in this way provide perpetual prayers which will, in our expectation, rise like incense to our Heavenly Father as our petition for our least fortunate brethren.

New York, N. Y.

ARTHUR L. NORTH

Prefect: Freshman Sodality of Mary.

THE MASS AND THE MISSAL

EDITOR: It is unfortunate that Mrs. Dooley, in presenting her arguments in *Betty (Too Two) Stays at Home* (AMERICA, Jan. 1), should have left with the reader such a deplorable impression of the use of the Missal during Mass. I say unfortunate, not because those of us who know and use the Missal might be a little annoyed at being nonchalantly disposed of as "Missal-toters" running a race with the priest to a "photo-finish," but because it can only help to increase the misunderstanding of so many of those who do not use a Missal.

The Missal is not a rather complicated manual for following the Mass—a manual which puts the user to a test of his reading skill in a race with the priest. It is a means of participating more fully in the Mass itself. Almost everyone participates directly in the Mass by dropping his envelope in the collection-basket during the Offertory, and by receiving Communion. Why not be just as aware of participation at the Epistle, the *Pater Noster* and the Secret? Why not participate in the Mass of the day? Why not participate fully in the Mass itself, rather than merely fulfilling an obligation by being bodily present at Mass on Sunday and more or less channeling your thoughts to God?

No one who really uses a Missal is "lost in a maze" if it so happens that the priest says one prayer faster than he can read it. Those who use the Missal really know the Mass. They know at any time during the Mass what prayer the priest is saying, and why. And their desire in thus following the Divine Sacrifice closely is to worship God in a better and fuller manner.

Midland, Mich.

(MRS.) CLARENCE L. MOYLE

JOHN BOYLE O'REILLY

EDITOR: I am preparing a revised and condensed edition of the late James Jeffrey Roche's biography of John Boyle O'Reilly, which was published in 1891, the year after the Irish patriot and poet died, and which is now out of print.

If any of your readers knew O'Reilly or knew persons who did, I would be glad to have them write me. Even the smallest items will be welcome and may prove helpful in this type of research.

5 Winthrop Square,
Boston, Mass.

BRENDAN A. FINN

LAST TWO

EDITOR: One more word about Too-Two Betty distracting the good parishioners from their prayers. Fifteen years from now, if she is fortunate, Betty's breathless beauty will be just as definitely a distraction to the young (and older) men of the parish, though her modesty of dress and deportment be above reproach. Should grown-up Betty be shut up in that special room, too? Even if—unlovely thought—her conduct and costume leave something to be desired, and some elderly priest should mention the fact, is he taken seriously or is he privately regarded as a sort of soured old crow-bait with an out-moded mind perverted to imaginary evils?

If you sit in the front pew, Betty is behind you and offers no distraction. But there, right in front of you, is Michael, doing his first turn as an altar boy. Perhaps others can ignore the agony of his tense confusion as he juggles the cruets wrong-end-to and bangs the bell at every drop of the hat; but I remember my own youth and painfully suffer every split second with him, to the utter exclusion of the Mass. Is it suggested that we have ninety-seven-year-old altar boys to avoid the distraction of breaking in new ones?

I do not, like most readers, criticize Betty's Mama. After all, worry lest their children offend is a characteristic of the best mothers. But since Big Betty's distraction is condoned while Little Betty's distraction is condemned, I wonder if the real issue is not quite so pious as professed, but rather a simple matter of purely physical irritation and annoyance at Little Betty's disturbance, just as if Mass and the movies were the same thing. Personally, Betty, young or old, is welcome to squall her youthful head off or look her demure love-liest. Perhaps she will distract me from noticing how much that old skinflint beside me dropped in the collection basket.

Craryville, N. Y.

VICTOR J. DOWLING

EDITOR: I am flattered by the attention given to my piece on child attendance at Mass, but I feel that one point should be clarified. At the beginning of the article I wrote that I objected to small children being taken to Mass unnecessarily. Because my arguments were a direct answer to Mr. Wagner, who posed the problem of whether or not to take a child who could just as well be left at home, it did not occur to me that they would be construed as a criticism of those rural families and others who must take their children to church with them or miss Mass.

As to the children of such families, there can be little question, can there? Meanwhile, our two-year-old still stays at home!

South Bend, Ind.

KATHARINE TERRY DOOLEY

[This correspondence is now closed. EDITOR]

NOTICES Rates Six Cents per Word
Payment with Order

BOOKS: Used, Old, Rare. For Librarians, Collectors, Readers. Huge Stock. Reasonably Priced. Catalogs Free. Browsers Invited. Want Lists Solicited. Libraries Purchased. Dauber & Pine Bookshop, 66 Fifth Avenue, New York 11, N. Y.

JESUIT HOME MISSION—ONLY A CHAPEL now. Help us to GROW. Small contributions are PRECIOUS and WELCOME. Rev. John A. Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MUSIC TEACHER. Experienced choir director, composer, teacher music appreciation, history, all theoretical branches. Particularly desires college course. Best European training. Excellent references. F. M. Breydert, 8 West 16th Street, New York, N. Y.

400,000 PRAYER CARDS for SOLDIERS distributed in 1943. For explanation of Apostolate and sample cards address: Sister Mary Carmelita, R.S.M., 1409 Freeman Avenue, Cincinnati 14, Ohio.

GOOD ORGANIZER AVAILABLE FOR LIBRARY POSITION, experienced, teaching, classifying, cataloguing libraries, colleges, schools of nursing, high schools. Address Organizer, AMERICA, 70 East 45th Street, New York 17, N. Y.

IRISH Books, Belleek China, Linens, Cards, etc. Write for Catalogue. Irish Industries Depot, Inc., 876 Lexington Ave. (Near 65th St.), New York 21, N. Y.

TAILOR. Your Clerical Tailor. H. DE MATTEI, 53 Park Place, New York 7, N. Y. (Formerly with John F. McAvoy, Inc.) Clerical Robes, Cassocks, Monsignori Outfits, Sisters Cloaks and Mantles.

WHY not write that story, article, novel, that has been in your mind to write? We will help you, give you benefit of our years of experience, criticism, rewrite, "slanting" for the right market, and sell. Mr. Fiske is a former editorial writer on large city daily, feature writer, editor of accepted fiction, contributor to Catholic magazines, author of nationally used textbooks. **SEND US YOUR MSS.** Write or phone for information. Reasonable rates. Collaboration—ghost writing—every assistance to the ambitious writer. Typing. **PERSONAL LITERARY SERVICE**, A. Longfellow Fiske, Director, Marbury Hall, 164 W. 74th Street, New York. Phone ENdicott 2-6852.

SHOES. "Wright Arch-Preserver Shoes" for men—boys too. A man's store. Many of the Clergy are our steady customers—we welcome your patronage. 117 Church Street, corner Murray Street, New York, N. Y.

THE WORD

THROUGHOUT the whole Lenten season Christ lives for us in our daily Mass, perhaps more vividly than during any other season of the Liturgical year. Day by day, in a superbly chosen series of Gospel texts, Christ relives His life for us, showing us in a moving, living way the pattern of His life on earth, and at the same time the pattern that will be fulfilled in our lives.

Christ was born not only to die for us, but to teach us how to live. In a very true sense the life of Christ is reenacted in every Christian life. The monotony of our daily grind is a continuation of the monotonous doing of daily tasks that filled so many years of Christ's own life. The more we strive to match strides with Christ, the more certain we may be that we, too, will travel at times a lonely road, a hard road, a Calvary road. Along that road may and must be disappointment, failure, sickness, work, worry, weariness, fear, anxiety, injustice; but along that road will also be, if we travel it with Christ, joy, peace, satisfaction, achievement.

It is not that Christ came to *make* life hard for us. Life is hard, because life on earth is a warfare, because we have not here a lasting city. Christ, in living our life for us, shows us how all through the hard reality we can find a basic peace, a basic joy, a basic sense of worth-whileness. As we go through Lent and through life, we learn from Christ to work with the working Christ, to suffer with the suffering Christ, to rejoice with the joyful Christ, to be patient with the patient Christ, to be generous, strong, kind, loyal, merciful, gracious, forgiving with Christ who was all of these.

Christ had no real need of the forty-day fast of this Sunday's Gospel (Matt. 4: 1-11) to prepare Him for temptation. He had no need of submitting to temptation, but He did submit because temptation is part and parcel of all human life. He did fast because He wanted to show us practically in His own example: "Unless you deny yourself, take up your cross and follow me, you cannot be my disciple."

Temptation, Christ knew, comes from the very attractiveness of all the good things with which God has surrounded us. Food is a good thing, a beautiful thing even, the product of rain and sunshine and rich warm earth and human toil. It is so beautiful that man may forget that "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God."

Human pride is a splendid thing, a sense of our own dignity as the lords of God's creation, a keen jealousy of that independence that even God respects and reverences, a spiritual realization of the value of our own soul, bought by the Precious Blood of Christ. Pride is such a beautiful thing that we can luxuriate in it, forget the real basis of our greatness, our dependence on God, and trust entirely to our own resources. We can come to think that penance is all right for other weaker souls, that we need no further instruction in our religion, that we do not need Missions and Retreats and sermons, no, not even the wise guidance of the Church. We can come to resent this "interference of the Church in our private lives." "Thou shalt not tempt the Lord, the God," says Christ.

We think of all the beautiful things in life: comfort, ease, companionship, graceful living, human love, sexual pleasures, money, power. They are all strongly attractive, and in us there is a weakness that may lead us to seek these things exclusively, out of season, out of measure, even when they lead us away from our first aim and last end: "The Lord, thy God shalt thou adore, and Him only shalt thou serve."

Christ tells us in the story of His temptations that we are all weak, that we must strengthen our defenses, that we must learn to say No to innocent desires that we may have strength to say No to sinful desires.

J. P. D.

SAVE MONEY ON CIGARETTES

LOWER PRICES on ALL STANDARD BRANDS

Luckies — Chesterfields
Camels — Philip Morris
Old Golds — Dunhills
Pall Mall — Tareyton
Kool — Raleigh — Fatima
Viceroy — Sheffields
Regent — Fleetwood

• We carry an extensive line of other Cigarettes and Tobaccos.

\$1.29
 Carton of 10 Packs

PERFECT ARRIVAL GUARANTEED!

Minimum 3 Cartons
 Include Postage as follows within 150 miles:

• For 3 Cartons 11c • Add 1c for each additional carton over first 3.

Distant orders require extra postage.

SHIPPED SAME DAY TO ANY OF 48 STATES ON RECEIPT OF CHECK OR MONEY ORDER

Thousands of Satisfied Customers.
This is our 25th Year in Business.

WRITE FOR COMPLETE PRICE LIST
SILVER ROD

Dept. C, Five Corners Post Office, Jersey City, N. J.

WAR NOTE

Not all brands listed are available at all times . . . Prices subject to change without notice.

THOUGHT

Fordham University Quarterly

VOLUME XIX

MARCH, 1944

NUMBER 72

Religious Foundations of Peace.....Hunter Guthrie
The Race Question and the Negro.....Raymond R. Goggin
An Authentic American Architect.....Barry Byrne

POLAND'S EASTERN FRONTIER, by FRANCIS STUART CAMPBELL, author of *The Menace of the Herd*, is a stimulating presentation, from a sympathetically Polish point of view, of one of the most burning questions of the day. It becomes doubly interesting when read in connection with the next article.

THE PROBLEM OF RUSSIA IN POSTWAR RECONSTRUCTION, by N. S. TIMASHEFF, author of *Religion in Soviet Russia*, looks at the same problem from a different point of view, and points out that the solution will depend on whether official Soviet policy yields to the nationalist and democratic aspirations of the people.

REFLECTIONS ON A REASONABLE PEACE, by KARL BODE, of Stanford University, is a brilliant discussion by an able economist of a trio of basic flaws in current American thinking on the coming peace.

ALEXANDER POPE, 1744-1944, by JAMES EDWARD TOBIN, Ph.D., Head of the English Department, Fordham Graduate School, is a scholarly synthesis of the modern literary research which, at long last, has demolished the ludicrous caricature of Pope which still finds a place in most of the college manuals.

THE ROOTS OF TOTALISM, by GOETZ A. BRIEFS, Dr.Rer.Pol., of Georgetown University, is a critical examination of the theory that totalism is merely the logical outcome of liberalism and individualism as systems of political, social and economic order. Why did totalism turn up in Russia which had no experience of liberalism, and fail to appear in the very cradle of liberalism and democracy, England, Holland and the U. S. A.?

THE DEAD BRIDEGROOM MOTIF IN SOUTH AMERICAN FOLKLORE, by RUDOLPH ARBESMANN, O.S.A., Ph.D., onetime Professor of Archaeology in the Catholic University of Chile, gathers together five Mapuche tales which are strikingly reminiscent of the early European "Lenore" ballads.

THE BOOK REVIEW SECTION contains eighty pages of interesting and scholarly critiques of outstanding works in many fields: Maisie Ward's *Chesterton*; Canby's *Walt Whitman*; William Thomas Walsh's *St. Teresa*; Curti's *Growth of American Thought*; Greene's *Revolutionary Generation*; Chamberlin's *Russian Enigma*; Barzun's *Romanticism and the Modern Ego*; Morgan's *Flower of Evil*; O'Shaughnessy's *Peace and Reconstruction*; and dozens of other works dealing with education, history, literature, philosophy, sociology and religion.

Regular subscription:

Single copy (192 pages), \$1.25; yearly, \$5.00

SPECIAL INTRODUCTORY OFFER

(Not available through agents)

One Year's Subscription, \$4.50

Single Copy, \$1.00

Gentlemen: Enclosed please find \$4.50 to cover one-year subscription to **Thought** or \$1.00 to pay for the current number.....

NAME

ADDRESS

CITY AND STATE.....

(Please add postal unit)

THOUGHT - FORDHAM UNIVERSITY - NEW YORK 58, N. Y.

WARTIME *Lenten* READING

8. THE PATER NOSTER OF ST. TERESA

Translated by the Very Rev. William J. Doherty, C.S.C. This delightful translation of St. Teresa of Avila's sublime meditations on the Lord's Prayer enables all to share a rich spiritual work.

8a (cloth) \$1.50; 8b (paper) \$1.00

9 WHAT OTHER ANSWER

Dorothy Fremont Grant. You will find new inspiration to become a "shouting Catholic," heralding your religion to the housetops, after you read this American woman's conversion tale. **\$2.75**

10. THE MAN WHO GOT EVEN WITH GOD

M. Raymond, O.C.S.O. Still going strong after three years is this phenomenally popular biography of the cowboy who became a Trappist monk. **\$2.00**

11. COMPANION OF THE CRUCIFIED

Rev. J. E. Moffatt, S.J. The Lenten theme of Christ's passion from the garden to His death is dealt with in this book of thirty meditations following the Ignatian method of the *Spiritual Exercises*. **\$1.75**

12. THE IMITATION OF CHRIST

Thomas à Kempis. The demand for the *Imitation* never dies. This choice modern English version comes in a variety of beautiful bindings:

12a (Green) \$1.25

12b (Green) \$1.75

12c (Black) \$1.75

12d (Black) \$2.25

1. LIFE WITH THE HOLY GHOST

Rev. Hugh Francis Blunt. If you are not keenly aware of the vital role which the Holy Ghost plays in your life, here is the book to clarify an important doctrine far too little understood. **\$1.75**

2. ST. TERESA OF ÁVILA

William Thomas Walsh. "The Number One religious biography of the year," said *America* of this remarkable book, whose immediate popularity occasioned a third printing less than three months after publication. **\$5.00**

3. THE MAN FROM ROCCA SICCA

Rev. Reginald M. Coffey, O.P. Too long has St. Thomas Aquinas, the Man, been obscured by the shadow of his brilliant writings. Here is a truly human portrait showing the personal qualities which won him his Saint's crown. **\$1.75**

4. A KEY TO HAPPINESS

Marguerite Duportal; translated from the French by the Very Rev. Romuald Pécasse, S.O.Cist. That suffering is, in reality, a gift from God, and its acceptance the "key to happiness," is the theme of this book. A timely message analyzing physical, mental, and spiritual suffering in relation to God, to others, and to ourselves. **\$2.75**

5. THE ROSE UNPETALED

Blanche Morteveille. For her thousands of admirers this complete biography of the Little Flower is proving an invitation to deeper understanding. "The best life of St. Therese now available."—*The Queen's Work*. **\$2.75**

6. THE LARKS OF UMBRIA

Albert Paul Schimberg. Like the singing larks of Umbria who companioned their wanderings, St. Francis of Assisi and his first friars move joyously through the pages of this book. **\$2.75**

7. EVERYMAN'S THEOLOGY

Leo von Rudloff, O.S.B. The teachings of the Faith are simply explained in this "primer of theology" so that you may know them yourself and explain them when necessary. **\$2.00**

BRUCE—MILWAUKEE: Please send me the books whose numbers I have encircled below:

1 2 3 4 5 6 7 8a 8b 9 10 11 12a 12b 12c 12d

Name _____

Address _____

City and State _____

A.2

Just indicate the books you want by encircling the numbers on the coupon and then take to your bookseller or return to

THE BRUCE PUBLISHING COMPANY
102 Montgomery Bldg. Milwaukee 1, Wis.

